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CANADA'S NATIONAL JEWISH NEWSPAPER
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ROSH HASHANA ISSUE • 38 PAGES • 2 SECTIONS • 15¢

NADIAN JEWISH NEWS

THE CANADIAN JEWISH NEWS
FRIDAY, SEPTEMBER 20, 1968
27th Day of Elul 5728
Sidra: Nizavim
Candlelighting:
Toronto 7:02 Montreal 6:39
Rosh Hashana:
Sunday Evening, Sept. 22nd
Monday, Sept. 23rd; Tuesday, Sept. 24th

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● LARGEST CIRCULATION OF ANY JEWISH NEWSPAPER IN CANADA ● 15¢ ● FRIDAY, SEPTEMBER 20, 1968

ROSH HASHANA EVE ON THE JORDAN BORDER- A mother in the Beisan Valley of Israel inspects her gun in the presence of her children

ISRAEL FEARS WAR

PHANTOM JETS NOT REFUSED BY U.S.

LEADERS IN MOVING NEW YEAR APPEAL

Special Canadian Jewish News report

The Hebrew year 5729 will be ushered in throughout the world with hope mingled with fear. On Sunday evening, September 22nd, as Jews in all lands gather in synagogues to pray for peace and tranquility, uppermost in their minds will be the new conspiracy directed from the Communist action centers against the State of Israel.

The reborn Hebrew nation in the Land of Israel is armed and ready to defend itself against all provocations.

In Jerusalem President Zalman Shazar and Prime Minister Levi Eshkol issued calls to Jews everywhere wishing them a happy New Year and stressing the bond of solidarity and destiny uniting our people wherever they be.

*A glimmer of hope about some progress in the peace negotiations with Egypt has been noticed at the United Nations in New York. Also Israeli circles denied vehemently a New York Times report that President Johnson had refused to deliver Phantom Jets to strengthen the country's defense.

The fact that both major candidates in the U. S. election have declared themselves in favor of supplying sophisticated arms to Israel encouraged the valiant defenders of the Jewish nation.

Also there are some indications that France is discussing delivery of arms.

From Jerusalem it is reliably reported that Israel has launched the production of its own jet planes, which confirmed the impression in the international community that despite all odds Israel is capable of developing its economy while girding for defense.

A note of caution has been voiced by Defense Minister Moshe Dayan who declared that it seems more like war than peace in the coming year because of provocations of foreign governments.

On September 24th, the United Nations General Assembly will meet in New York and will discuss the Arab-Israeli conflict.

BIGGEST NEWS

PRODUCE SUPERSONIC AIRCRAFT

New York (JCNS) - Israel is to begin next year making her own supersonic aircraft because of her failure to persuade France to lift the embargo on the supply of the 50 Mirage fighter jets, which have been ready for delivery for more than a year.

This was announced by Mr. Zeev Sharef, Israel's Finance Minister and Minister of Commerce and Industry, at a dinner in New York, on Sunday attended by 450 leaders of the Israel Bonds Organization in the United States and Canada.

Mr. Abraham Feinberg, the president of the Bonds Organization, who is known to be close to President Johnson, expressed confidence that Israel would be supplied with the supersonic F-4 Phantom jet by the United States.

The Bonds leaders, who met for a three-day emergency economic conference, inaugurated a drive to sell bonds worth $100 million during the last four months of this year, in response to an appeal from Mr. Levi Eshkol, Israel's Prime Minister.

So far, $65,548,700 worth of bonds had been sold during the first eight months, Dr. Joseph Schwartz, the organization's vice-president, told the delegates.

Dr. Yosef Burg, Israel's Minister of Social Welfare, told the conference that his country was determined to maintain the standard of living of immigrants and long-term settlers in spite of the heavy defence burden.

He emphasized that the bonds drive was needed for the work of reconstruction and rehabilitation and for industrial development in Israel.

ROBARTS, JOHNSON, DENNISON ISSUE ROSH HASHANA GREETINGS

TRUDEAU CALLS JEWS UNITING FACTOR IN NEW YEAR MESSAGE

Diefenbaker demands steps to secure Israeli freedom

Prime Minister Pierre Elliott Trudeau has issued warm greetings to the Jewish community through The Canadian Jewish News, stressing the Jews' contribution to cementing Canadian unity.

(Mr. Trudeau's Rosh Hashana message appears in full in the magazine section of this issue.)

Similar expressions of good wishes to the Jewish community were released through this newspaper by Premier John P. Robarts of Ontario and Premier Daniel Johnson of Quebec.

(Mr. Robart's message appears inside this paper).

Very warm greetings to Toronto's Jewish community were issued by Mayor William Dennison and the City Council of Toronto.

(The Toronto City Council message appears in the magazine section.)

In Toronto, in a message to B'Nai B'rith former Prime Minister John G. Diefenbaker demanded that the Canadian Government move its embassy from Tel Aviv to Jerusalem, the United City in order to stress its moral support to the embattled Jewish state.

Mr. Diefenbaker also asked that the Canadian Government desists from supporting anti - Israeli resolutions at the United Nations.

Rosh Hashana, the Jewish New Year 5729, commences Sunday evening, Sept. 22nd, and continues through Tuesday, sunset.

Commentary

by M.J. NURENBERGER

5729

On the threshhold of the New Year, the Jewish people in their supplications and prayers perhaps are interpreting the most profound aspiration of a tortured generation. It is a generation when we implore the Creator to remove from our hearts the fear of man and substitute a universal fear of God which, according to one text, will bring about this brotherhood of human beings united with a perfect heart in the Zion of our dreams.

****

The central theme of the Rosh Hashana prayers is this oft repeated hope for the end of iniquity and the ushering in of an era of justice and freedom. In order that such an epoch in our history finally come about, we seek the "abolishment of the rule of tyranny on earth."

For what is the Jewish people? What is it that makes us so different? Why, on our New Year, do we not emulate others in celebrating it like a carnival but observing it as a Day of Judgment, passing before the bar of the Almighty?

****

A hasidic teacher was wont to pray on such occasions: Please, Lord, don't send me to Paradise when my day comes: I don't deserve it. On the other hand, how can You send me to hell? I do not belong there; I should be out of place. So perhaps it is time to demolish hell in order that we all rejoice with Thee.

****

It is possible, as we review our deeds collectively and individually, that we do not deserve the blessings of Paradise on this earth. But somehow the history of our suffering for thousands of years in many countries and on all continents makes us that people apart whose share should not be hell on earth.

Why should the best among us often ask: Whither does it all lead? What is the purpose of belonging to this Chosen People? Why should we not put an end to it?

These queries and expressions of self-analysis become naught as we gaze upon a tormented humanity.

Are we the most domineering or are we the humblest, the meekest, of all people when we declare there can be no Zion of Redemption without self-emancipation of humanity from the iniquities of wars and conflicts which no one wins and which solve no problems?

****

As in the prayer of this great hasidic teacher, we strive for a world without hell that we all may witness the fulfillment of the innermost hope of every man, woman and child on this planet--that tyranny end.

This to us is the meaning of each New Year as we mark the passing of time, the finis which always spells a new beginning and a new hope.

NEO-NAZIS SUPPORT MOSCOW

Bonn, Germany (GF) -- West Germany's far right National Democratic Party (NPD) and elements of its illegal Communist Party (KPD), banned since 1956 because of its wholehearted support to Communist east Germany, have both sanctioned the Moscow-led invasion of Czechoslovakia.

The NPD went so far as to call for worldwide support of the Soviet Union against the "permanently revolting peoples" of East Europe.

The KPD, actually just an arm of east Germany's party, backed Moscow, but as quietly as possible. It has been seeking to regain admission as a legal party in west Germany.

An overwhelming majority of west Germans roundly condemned the invasion of Czechoslovakia and organized massive demonstrations in sympathy with Prague.

The attitude of the NPD and KPD are believed to have earned them even more hostility than the large share they previously received from the masses of west Germans. This is expected to show up in future elections.

The NPD, which made a surprisingly strong showing in several west German state elections last year, had been backing the Russians against Czechoslovakia in its weekly newspaper "Deutsche Nachrichten" even before the invasion.

ANTISEMITIC LETTER BY ANONYMOUS GREEK WRITER

Athens, (JCNS) - Police investigations in Athens and Salonika have failed to uncover the identity of the writer of a poisonous antisemitic letter, signed with a false name, which appeared in the July issue of a prominent Greek weekly, "eikones".

The weekly, which was published in Athens by the Papyros Pournaras publishing house, has since closed down. Before it did so, however, Mrs. Pournaras, who heads the firm, refused to divulge the real name of the writer of the letter. "If you want details, you can take the matter to court," she told Jewish community officials.

The letter accused "French Jewish scientists" of sabotaging France's nuclear program and declared that Jews "hid in cellars and behaved like treacherous cowards during the wartime Nazi occupation of Greece".

ATTACK IN ARGENTINA

Buenos Aires (JCNS) - Furniture was wrecked and antisemitic slogans, including "Death to the Jews", daubed on the walls of the Mapam club Mordecai Anilevich, in the Argentine city of Rosario, 200 miles northwest of Buenos Aires, during a night raid on Tuesday by supporters of Tacuara, the neo-Nazi antisemitic organization.

Swastikas, as well as the slogans, were painted on the walls both inside and outside the premises and the signature, "Tacuara", was added to some of the slogans.

The Rosario branch of Daia, the representative organization of Argentine Jewry, has protested to Dr. Alfredo Correa, the Minister of the Interior of the Government of Santa Fe, which is the area's administrative authority.

The protest emphasized "the concern of the whole Jewish community" at the excesses of "extremist groups with ideqlogies alien to the spirit of the country". Such groups, it said, were undermining the basis of Argentine understanding and harmony.

FEW ISRAELIS KNOW OF CONSERVATIVE AND REFORM JUDAISM

by Rafael E. Gill
Director, Pori Public Opinion Research of Israel

Jerusalem (Special) -- Forty-one per cent of Israelis never heard of the Conservative movement, while 31 per cent never heard of the Reform movement, according to Pori's latest survey published in Tel Aviv this week.

Of the rest who did hear of these two movements, 44 per cent said there was a place for Reform Judaism in Israel, and 33 per cent that there was a place for the Conservatives.

A quarter said they were opposed to these movements functioning in Israel (26 per cent would not like to see a Conservative synagogue, and 25 per cent a Reform synagogue established in Israel).

The survey was nation-wide, taken among a sample of 1,550 people, aged 18 and over, religious and non-religious alike.

TURKEY WARNED AGAINST BIGOTS

Istanbul, Turkey (JCNS) - The Istanbul Expres, an independent newspaper here, has warned both the Turkish President and the Cabinet in an open letter that the policy of Bugun, the rightwing journal that has conducted an antisemitic and anti-Israel campaign, is threatening the "national unity and the existence of the Turkish people."

In a series of front page articles, Expres also accused Mehmet Sevki, Egyptian editor of Bugun, of receiving financial aid from Arab countries, including 2,000 Sterling from Saudi Arabia and 1,600 Sterling from Iraq.

Expres attacked Bugun for blackmailing the Turkish Jews who, it is said, were more patriotic than the Bugun writers and editor. It stressed that Jews were participating in military service as well as paying their taxes.

NO DESERTERS

Tel Aviv (JCNS) - There has not been a single case of an Israeli soldier deserting in the face of the enemy, Mr. Shlomo Shamgar, the outgoing Defence Forces judge-advocate, said last week, on assuming his new post as attorney-general.

He has been succeeded as judge-advocate by Colonel Zvi Hadar.

15¢

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This decision has been made because of the rising cost of printing.

For the moment, the subscription rate still is $5.00 per year.

Mr. Eli Rotenberg
1 Overbrook Place, Downsview, Ontario
Representative
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MR. ROTENBERG
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on the celebration of Rosh Hashonah 5729

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HOW TO CELEBRATE BAR MITZVA IN ISRAEL

When Israel's "Bar Mitzvah Year" (5721-1960/1) was in the offing, a suggestion was put forward that it would be fitting for Jewish boys the world over to celebrate their Bar Mitzvah in Israel.

Says Rabbi Shmuel Nathan, Advisor to the Israel Ministry of Tourism: "We immediately accepted the idea, and recognized its dual value: for the boys themselves, celebrating in Israel would give the most important day in their lives added significance and at the same time, a project of this kind would contribute to the historical and spiritual bond between the youth and Israel.

It was therefore decided to make the special Mitzvah and honors accorded to boys born in Israel available to Jewish youth all over the world. A call was issued to all Jewish parents in the world to make this great experience possible for their children and to bring them to Israel to become Benei Mitzvah. The Israel Ministry of Tourism, in collaboration with the Prime Minister's Office and the Ministry for Religious Affairs, set up a special advisory service which helped parents and tutors in preparing the boys. Rabbi Nathan, in charge of implementing the project, conducted a lively personal correspondence with interested parents, rabbis, community workers and Jewish Organizations who wish to prepare children for the important event along the same lines that Israeli children are taught.

Among the first to heed the call were Jewish film stars from Hollywood and the Jewish Community in Argentina, soon followed by others. Synagogues throughout Israel, especially in Jerusalem, cooperated willingly and admiringly, and often went out of their way to let Israeli Benei Mitzvah and those from overseas share the Mitzvah.

Upon their arrival in Israel the boys are given individual rehearsals, and, in case of need, some more coaching is provided. As the project gathered momentum, it had been found that the time of preparation and the youthful excitement of the Bar Mitzvah boy-to-be not only contributed to a renewed paternal, and more often a maternal, endeavor for Jewish education at home but also led parents to be reminded of their traditional, sometims neglected educational duties.

As courtesy of the Israel Ministry of Tourism, all boys are presented with a silk Talith. They receive a handsome certificate on behaf of the President of the State of Israel, which quotes the 48th (Jerusalem) Psalm, and they plant a tree in a specially created Benei Mitzvah Forest in the Jerusalem Hills after reciting the planter's prayer.

Since the program's inception, thousands of Benei Mitzvah hailing from every corner of the earth have come to Israel alone or together with their parents and relatives. Among them have been the sons of Jewish senators, diplomats, and many others from both large and small Jewish communities. Often, they are from the only Jewish family in the village. They have come also in groups organized by the Jewish Agency, travel agencies, community centers and the like.

It has become a new tradition - bestowing on one's son the deeper meaning of an "Aliya L'Regel" in the spirit of the biblical command on the very day he commences to perform Mitzvot.

Almost daily, inquiries from the four corners of the earth reach the desk of Rabbi Nathan, well in advance of the actual date of the celebration. As soon as the first contact is established, parents and tutors are requested to make sure that the Hebrew date of birth makes the boy eligible to be called to the Torah. By the day of celebration he will have to have reached the age of thirteen years plus at least one day. It is suggested that the boy be prepared to read the whole or part of the weekly Parasha (portion from the Torah scroll) and/or the entire Haftara (the appropriate chapter from the Books of the Prophets). In the major synagogues all readings are from scrolls (without vowels) in the Israeli (Sephardi) pronunciation, and that necessitates very careful preparations. The Benei Mitzvah have invariably brought credit to their parents, their tutors, and to the Jewish communities they represent in those solemn and sanctified hours.

Seven years after the program's initiation, it is gratifying to know that many of the boys return to Israel's shores with youth groups of Jewish organizations to which they are affiliated. Others have come to join one of Israel's Yeshivot for advanced Torah study, and some have come to make their homes in the country. Through the years contact is maintained with them, they all feel at home when coming on a return visit to the synagogue where they were first called upon to realize their duties as adult Jews.

Persons interested in the celebration of Bar Mitzvah in Israel should contact the nearest Israel Government Tourist Office.

The project is handled in Canada by Hedena-Wito. For enquiries please write to Mr. J. Wetermann to the National Office, Hedena-Wito, 1000 St. Catherine St. W., Montreal, Que.

Synagogue Honour Roll

HIGH HOLY DAY APPEALS

State of Israel Bonds

On the eve of the New Year 5729, the State of Israel Bond Organization of Toronto acknowledges with grateful appreciation the participation to date of the following congregations, their rabbis and leaders who provide worshippers with the privilege of pledging their support of Israel through Israel Bonds.

Our hearts are filled with thanksgiving for the miraculous survival of Israel in the fearful struggle of June, 1967. Our prayers are echoed by the prayers of our brothers in Israel gathered in freedom at the Western Wall in unified Jerusalem. They and we, together, pray for peace — peace for Israel, the state, and for Israel, the people.

Yet even as we rejoice in the freedom and bounty that are the portion of Canadian Jewry, we cannot for one minute shut our eyes to the dark clouds that still hang over our people in Israel. While Israel pours more of its limited resources into the struggle for peace, while its Development Budget is cut to provide additional defense needs, its people look to us to fill the gap to prevent Israel's economic progress from grinding to a halt.

Despite their heavy burdens, Israel's people do not know fear or despair. They are resilient; they are stout-hearted; they are dedicated. And they know they are not alone. We are at their side, determined to lend them the strength that we have in abundance and that they so urgently need.

What does the future hold for Israel? Much of the answer to that vital question rests with us. Let us make it our fixed purpose, true to our prayers, to intensify our support of Israel now, through Israel Bonds and bring the blessings of peace and security to the land of Israel, the people of Israel and to all mankind.

SID STARKMAN, President, Adath Israel Congregation. Rabbi is Erwin Schild. Israel Bond Chairman is Albert Waisglass and Co-Chairman is S. Weinberg.

MORRIS POLANSKY, President, Beth Am Congregation. Rabbi is Harold Lerner. Israel Bond Chairman of the Congregation is Mort Weiss.

MIKE FELDMAN, President, Beth Emeth-Bais Yehuda Synagogue. Rabbi is Joseph H. Kelman. Israel Bond Chairman is N. Arback, Co-Chairman is I. Horowitz.

BERL KATZ, President, Beth Israel Congregation. Israel Bond Chairman of Beth Israel Congregation is Abe Appelbaum and Co-Chairman is Jack Katz.

LOUIS WAXMAN, President, Beth Jacob Synagogue. Rabbi is Dr. Moses J. Burak. Israel Bond Chairman is A. Greenberg.

DAVID GREEN, President, Beth Lida Forest Hill Congregation.

IRVING FELDMAN, Pres., Clanton Park Synagogue. Rabbi is Dr. N. L. Rabinowitch. Israel Bond Chairman, Dr. N. W. Shaul, Co-Chairman is A. Frankel.

HY KIRSHENBAUM, President, Farband Labour Zionist Order. Israel Bond Chairman of Farband Labour Zionists is Mayer Mandel.

LOUIS L. FRENKELL, President, North Bathurst Talmud Torah. Israel Bond Chairman is Gerald Frenkell.

BEN. M. WAX, President, Pride of Israel Temple. Rabbi is Sheldon Zimmerman. Israel Bond Chairman is Mike Ganz.

BEN KAMINKER, President, Shaarei Shomayim Synagogue. Rabbi is Emanuel Forman. Israel Bond Chairman, E. Goldberger.

JACK ROSS, President, Shaarei Tefillah Congregation. Israel Bond Chairman of Shaarei Tefillah is Sam Camilgar.

HAROLD M. STROM, President, Temple Sinai. Rabbi is Jordan Pearlson. Jerry Friedman serves as Israel Bond Chairman.

A. SOL KLING, President, Torath Emeth (Burnside) Congregation. Rabbi is Dr. David Ochs. Israel Bond Chairman is M. Nussbaum.

H. P. BOTNICK, Pres., Torah Emeth Jewish Centre (Viewmount). Rabbi is Marcus Ochs. Israel Bond Chairman are F. Silverberg and J. Friedman.

Other participating Congregations whose Presidents' pictures were not available at press-time include:

ALEXANDER MOSES, President, Ahavas Achim Nachlat Israel Congregation. Rabbi is Ignac Oelbaum. Israel Bond Chairman is Sam Firestone. **RABBI I. LIPSCAR,** President, Beth Joseph Yeshivath (Lubavitch). Rabbi is David Schochet. **MOISHE ROSENSWEIG,** President, Chevra Chass Congregation. Israel Bond Chairman is Abraham Biderman. **MIKE ROGOW,** President, Minsker Farband Congregation. Israel Bond Chairman is Nat Honickman. **SYDNEY BENDAHAN,** President, Mogen David Sephardic Congregation. Rabbi is Raphael Ohayon. Israel Bond Chairman is A. Goldberg. **MOISE BENMERGUI,** President, Petah Tikvah Anshe Castilla Congregation. Rabbi is Leon Ederi. Israel Bond Chairman is David Ben-Atar. **CHARLES FRILECK,** President, Shomrai Shabos Congregation. Rabbi is Gedalia Felder. **NAHMAN SOKOL,** President, Torah V'Avodah. Israel Bond Chairman is Sam A. Abella. **MOISHE COHEN,** President, Yavneh Zion Congregation. Israel Bond Chairman is Eli Cooperman. **NATHAN SHIELDS,** President, Yeshivah Tora Chaim. Rabbi is Abraham A. Price.

SAM ROSENBAUM, President, Beth Radom Congregation. Israel Bond Chairman of the Beth Radom Congregation is Abraham Glass.

FRED GANZ, Q.C., President, Beth Sholom Synagogue. Rabbi is Dr. David Monson. Israel Bond Chairman is F. Cadesky, Co-Chairman F. Grossman.

BERNARD ABRAMS, President, Beth Tikvah Synagogue. Rabbi is Herbert Feder. Israel Bond Chairman of Beth Tikvah is Rodney L. Woolf.

SAM GROSSMAN, President, Beth Torah Congregation. Rabbi is Michael Celniker. Israel Bond Chairman, I. Newman, Co-Chairman, Dr. S. C. Bond.

MAX B. NEMOY, Q.C., President, Beth Tzedec Congregation. Rabbi is Dr. S. E. Rosenberg. Israel Bond Chairman, B. Litvak.

ALEX EISEN, President, B'nai Israel Beth David Congregation. Rabbi is A. Pappenheim. Israel Bond Chairman is Jacob Adler.

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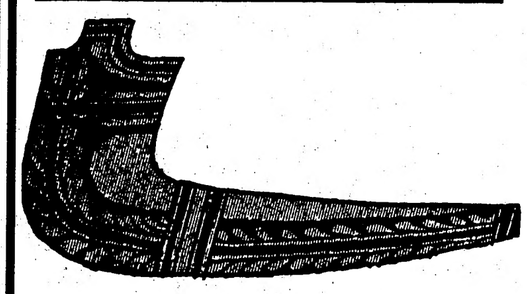
SAM ROSS, President, Kiever Congregation. Rabbi is Salomon Longner. Israel Bond Chairman, D. Wolgelerenter.

HARRY PEARLSTEIN, President, Machzikel B'nai Israel Congregation. Israel Bond Chairman is Alex Mest.



THE SOUND OF THE SHOFAR

And Abraham lifted up his eyes and looked, and behold, behind him was a ram caught in the thicket by his horns (Gen. 22:13)

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OCCUPIED TERRITORIES

Jerusalem (JCNS) - Last Sunday the Israeli Cabinet announced the appointment of a ministerial committee who would be held responsible for all occupied territories. This move curbs the absolute control of these areas by Moshe Dayan and his military government.

Observers here consider this a step toward civil administration of the territories. A government spokesman said on Monday that this decision would allow the adoption of "rationalized procedures" in different fields.

Included in the committee are Prime Minister Levi Eshkol as chairman, Abba Eban, Yigal Allon, Moshe Dayan, Sharef, Barzilai, Shapiro, Gvati and Sasson.

Under the new system, each member would be able to communicate directly with Arab leaders on matters concerning their departments thus ending the Defense Ministry's monopoly.

Some sources are of the opinion that Dayan accepted the change only because he believes it will have little effect.

However, Haaretz, the leading, independent daily here, reflected the anger of Dayan's supporters when it criticized the decision in an editorial to the effect that the new committee would but impede the good work of the Defense Ministry. It also alleged that the Cabinet envied Dayan's success in his dealings with the Arab populace in the occupied areas.

When the shofar sounds

In the days of the shepherds on the slopes of Sinai, the ram's horn called the sheep back to the flock. Today as Jews everywhere turn back to a contemplation of the age-old truths first proclaimed by the prophets and then given to the world, we join with them in the greeting that they be "inscribed for a New Year"... a year of health, happiness and prosperity.

לשנה טובה תכתבו

The BANK OF NOVA SCOTIA

NEW YEAR MESSAGE FROM THE HON. JOHN. P. ROBARTS PREMIER OF ONTARIO

ONTARIO
OFFICE OF
THE PRIME MINISTER AND PRESIDENT OF THE COUNCIL

Toronto, Ontario,
September 17, 1968.

On behalf of the people and the Government of Ontario, I am delighted to extend greetings and good wishes to the Jewish community as you celebrate Rosh Hashonah marking the beginning of the Jewish Year 5729.

People of Jewish faith are making an outstanding contribution to the life and welfare of Ontario and to Canada. I am confident that the atmosphere and mutual trust which has enriched the lives of all of the people of this province will continue to expand.

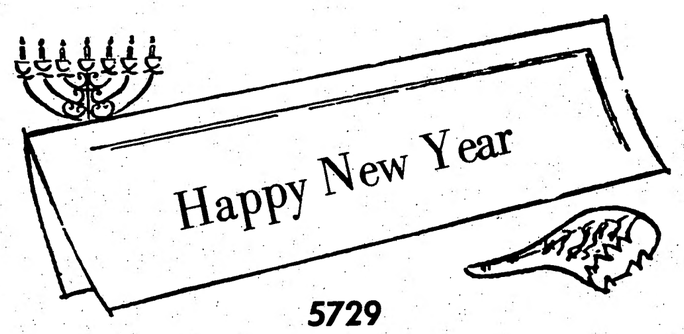
As the Jewish community observes the beginning of a new year, I join with you in a prayer for peace and good will throughout the world. May the year bring to each of you a full measure of good health, happiness and prosperity.

John P. Robarts

John P. Robarts,
Prime Minister of Ontario.

the Bay

EXTENDS



TO ALL THEIR JEWISH FRIENDS AND CUSTOMERS

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BOOKS OF THE WEEK

THE FARTHER SHORES OF POLITICS. By George Thayer. Penguin Press

Mr. George Thayer, a young American scholar who has already put us in his debt by writing an excellent little book on the British "political fringe", has now applied the same technique of documentary study, supplemented by interview, to the far richer fauna of the American political underground -- Right and Left; White and Negro.

The bizarre nature of some of the parties and groups that he has investigated is full enough of human interest to enable him to hold the reader's attention even through so long a book, and Mr. Thayer is (unlike most American political scientists) an elegant and often a witty writer.

Despite the often sinister talk of violence and sometimes its practice -- at both extremes of the political system -- and despite the prevalence of conspiratorial theories of history, in which the Jews are often (though by no means always) cast for the role of villain, Mr. Thayer's own conclusions are rather optimistic.

OUTSIDE MAINSTREAM

Historically, as he points out, many of the ideas that are now the foundation of universally accepted legislation in democratic countries were in the 1880s and 1890s confined to groups equally outside the political mainstream, so that we cannot just dismiss their successors as hopeless Utopians. We may, therefore, be wrong in respect of the permanence of present-day social norms.

In the second place, among much that is distasteful and paranoiac, there is, he finds, a good deal of genuine, if sometimes misplaced, idealism which finds itself unable to make a direct impact upon society through the established channels.

One must hope that he is right. On the other hand, even in the year or so since his book went to press, the American political scene has darkened both in respect of Negro indignation and in respect of the student movement -- the core of what Mr. Thayer calls the "New Left". And it is always possible that such manifestations will have as their consequence some revived interest in authoritarian movements of the "Right". Violence breeds violence.

Furthermore, as he shows, there is not a sharp split between fringe movements (especially on the Right) and the bulk of sober opinion, but instead a series of gradations from the quasi-revolutionary to the respectable, which could be traversed with frightening ease, as it was by German middle-class opinion when the depression came.

Even in the Goldwater campaign, which was neither racialist nor fascist, there was an echo of the almost unreasoning rejection of the modern world that is at the heart of much of the Right-wing appeal.

Finally, there is the difficulty of discerning in much of the Left any concrete set of alternative programs of action, which does set it off from the Left of the late nineteenth and early twentieth century.

Orthodox Communism is a spent force, but the "New Left", with its repudiation of all systems, has not even the Soviet model to offer. The attempt to combine anarchy with the benefits of modern industrial society -- the student movement is only possible in the form it takes because of the affluence of the society it rejects -- would seem to be inherently self-defeating.

And "Black Power" -- even disregarding its strong antisemitic overtones -- would seem a hopeless slogan in a 90 per cent white society. Mr. Thayer is perhaps too inclined to dismiss a psychological approach to the problems of political extremism -- but he has supplied much material upon which others may usefully work.

MAX BELOFF

USHER IN
NEW YEAR 5729
with Israel's famous

CARMEL wines

Sacramental

Naturally sweet and full bodied, this medium sweet wine is outstanding for festive occasions. Recommended for the "Four Koses".

Concord Grape Wine

Grapes perfected in Israel's sun-warmed soil produce this sweet, rich wine. Served with soda water it affords a refreshing, thirst quenching drink.

Wishniak

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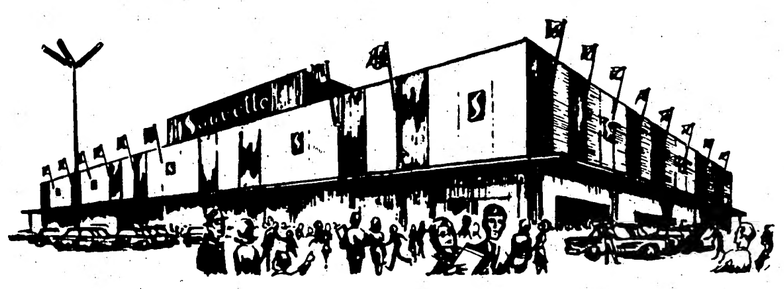

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West bank under Israeli rule

FIRST TASTE OF SEASIDE FOR ARAB CHILDREN

By HELGA DUDMAN
Jerusalem Post Service

The Arabs have returned to Sidna Ali ("Our Master Ali"), the beautiful but neglected Moslem site on the Mediterranean just past Herzliya at Nof Yam. The walled courtyard and the vaulted rooms, topped by a minaret, are now occupied by groups of Arab children from Judea and Samaria, together with their own instructors. The idea: "To give these children their first holiday at the seashore."

By the end of this month, about one thousand boys and girls from towns and villages in Judea and Samaria will have had some taste of the seashore -- either by way of a week's stay at Sidna Ali, or else by a day's bus outing to Tel Aviv and its surroundings, with a swim at the Nof Yam beach.

This is the plan of the Ministry for Social Welfare which, together with the Military Government, has organized the program. Financial contributions come from the Swedish "Save the Children Fund", through the Swedish Organization for Individual Relief.

The "live-in" campers are boys only, between the ages of 10 and 18. They come in groups from various Arab welfare institutions. Individual families are still reluctant to send their children for a "holiday in Israel".

When I visited the camp last week -- welcomed by a sign in Arabic, Hebrew, and English -- three groups were in residence: 14 boys from a Bethlehem school for juvenile delinquents, 29 from a Nablus orphanage, and an equal number from a Ramallah institution. The boys had spent the morning at the beach. ("The Nof Yam lifeguard is very helpful. He helped us make a 'human pyramid'.") That afternoon they were off to see the circus at Netanya. The next day, a trip was scheduled to Acre for a meeting with Israel Arab youth. Nearly every day buses with "day trippers" arrive, often groups of girls. A bus from East Jerusalem was expected the following day.

A display of drawings by the campers.

The director of the camp is Mr. Salah Hijmir, who is also director of the Bethlehem Reform School. He came to the summer camp with the 14 youngsters now at his institution, and members of his staff.

"Before the June War," he told me, "we had from 70 to 100 boys at my School. The majority fled, and now there are only 14." It appears to be an open institution: two of the boys attend regular high school.

Mr. Hijmir is a distinguished-looking man who was born in Jaffa and who, before 1948, was one of the country's foremost athletes; he played left centre in the Arab selected Palestine football team. "I was also a very good swimmer, that was one of the reasons I decided to take this job -- which is not one that every Arab teacher would be interested in. I wanted to be near the sea, and to swim again. Unfortunately, bathing conditions haven't been ideal since we've been here, because of the waves."

The children, he said, were tremendously excited by the idea of the sea. "All that they know of the sea is from the cinema, and they literally throw themselves into the water. We have programs about the ocean -- over there you can see a collection of shells the boys have made, and some of their paintings. Our instructors give lectures on the sea, which is in fact the theme of this camp."

Were there no problems, I asked, in mixing boys classified as delinquents with those who are simply wards of institutions? "I'd say that my children may be better behaved than the others," said Mr. Hijmir with a serene smile. "Besides, you know the saying that it is wise to mix sheep with goats. The goats are very quiet and may move too slowly. The sheep are quick and may be too active. When you put them together, the goats calm the sheep down while the sheep get the goats moving."

As to mixing with Israel youth, there was quite a bit of this, generally on an unofficial basis. "The local boys living near here turn up every afternoon, during the free hours, and they play football together with our boys. I have nothing at all against this, though some of the instructors thought we ought to keep them out." Some young girls come too; and evenings, when films are shown, there is of course a huge crowd interested in a free performance. The West Bank children speak no Hebrew, but some of the local families are Arabic-speaking. In any case," as Mr. Hijmir points out, "you don't need language to play football."

Was this the first time his boys had had such a holiday? The first to the sea, yes. But, Mr. Hijmir assured me, some sort of camping holiday was the rule. Not last year, of course: "But before that we went to such places as Jifna, near Ramallah, or Jerash. In fact, I prefer camping out in tents and not in a built-up place such as this. By the way, it was extremely dirty when we arrived. We cleaned it up ourselves, and put in electric wires ourselves as well." (It had been used as a warehouse by Bnei Akiva.)

* * * *

During my visit, some boys were cleaning up the wooden tables and benches after lunch; others were resting. I had a glimpse of about 10 in a cool, thick-walled room, lying on blanket rolls on the floor, just as I have seen at rest-hour in Jewish institutions. Some of the older ones were playing darts with the instructors, and one -- a very hefty youngster -- was lifting an enormous dumbell. Most of the instructors wore shorts and knitted shirts; the boys I saw were in khaki clothes that seemed quite presentable but were on the whole several sizes too large.

"No, I must ask you not to take photographs," said Mr. Hijmir. "I have not given permission to anyone. (Nevertheless photos have appeared in the local press.) Mr. Takomi has taken quite a few, in fact he has even taken some films. You may be able to get photos from him later."

Moshe Takomi of the Ministry for Social Welfare is an extremely impressive young Israeli, the supervisor of the Sidna Ali camp. Arabic-speaking, university-educated, he is concerned exclusively with making the camp run, with ironing out administrative difficulties together with the Arab staff. For his part, he is as little given to sentimentality as is Salah Hijmir.

Moshe Takomi does have with him one small, lively detail: his six-year-old son Guy, the youngest individual on the premises and the only one speaking exclusively Hebrew. Guy gets along very well with the boys -- not only because he is the boss' son but because, after all, it is practially impossible for children not to get along in the sea and the sun.

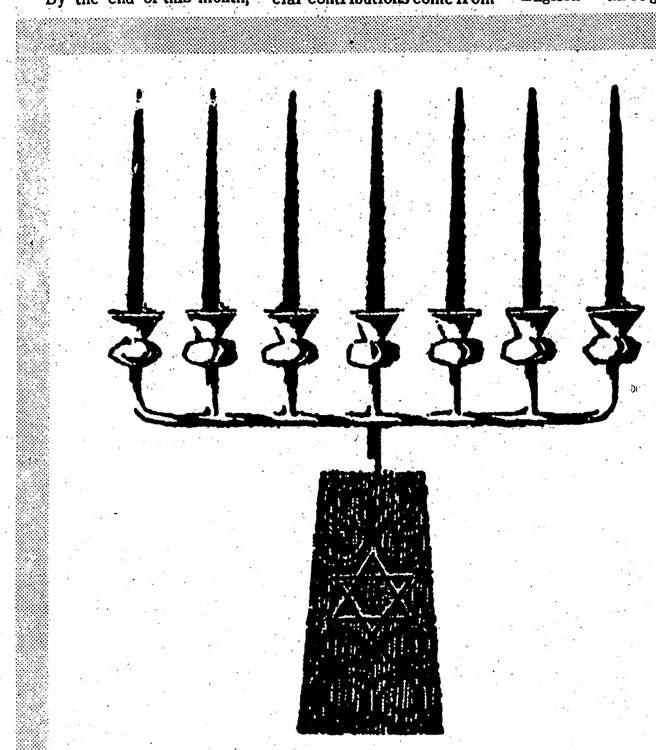
Yet it is hardly a simple matter of shining upturned faces and instant brotherhood. The day the Arab children arrived, there were some stones thrown by nearby residents. After a few days the atmosphere had changed to the extent that the boys are now being invited to visit neighboring homes (which are by no means very elegant).

Furthermore, the visitor can hardly be unaware that the structure on the neighboring dune, jut north of Sidna Ali, is a wire-enclosed compound for Israel juvenile delinquents. On the other side is Herzliya's municipal summer camp.

"There was not much enthusiasm on the part of the Arab authorities to send the children," Moshe Takomi told me. "But now that they see we are by no means doing any brainwashing, they are much more interested. It is possible that a group from Gaza will come for the last period."

The position of the Arab director is this: "I think it is a good thing for our boys to know the country, and in general to have new experiences. After all, I consider Israel my country -- from Jaffa to Amman."

Had he forgotten his swimming over the past 20 years? He laughed. "Of course not. Sometimes for holidays I went to Beirut, and then there is the Dead Sea. Although we had no swimming pools in East Jerusalem, there were ponds in the area. But in any case, swimming is like bicycle-riding: it's something you don't forget. What you forget are your debts."



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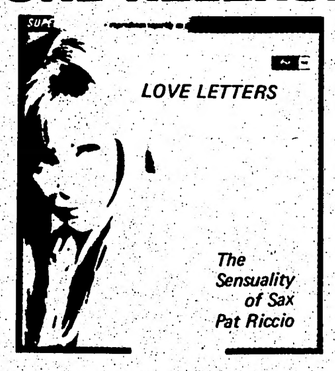

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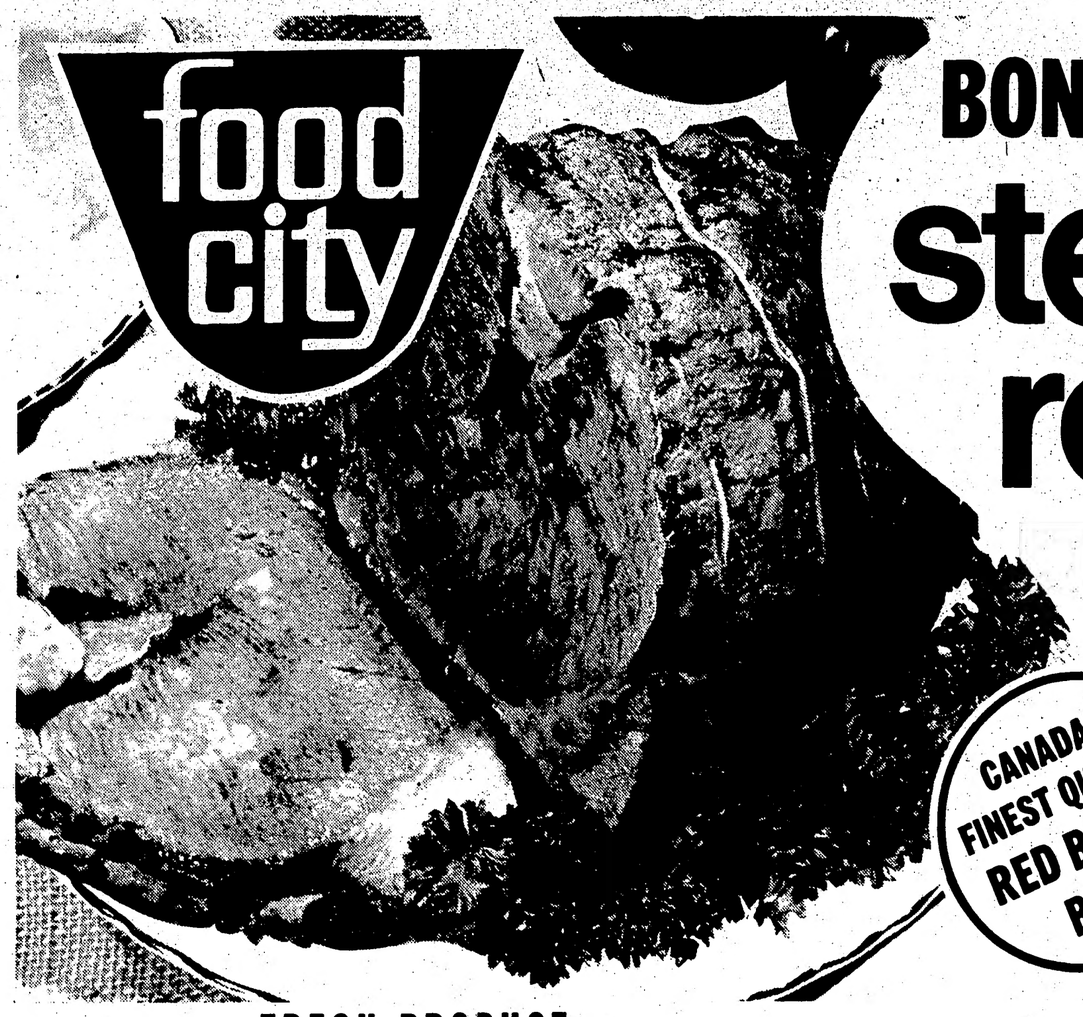

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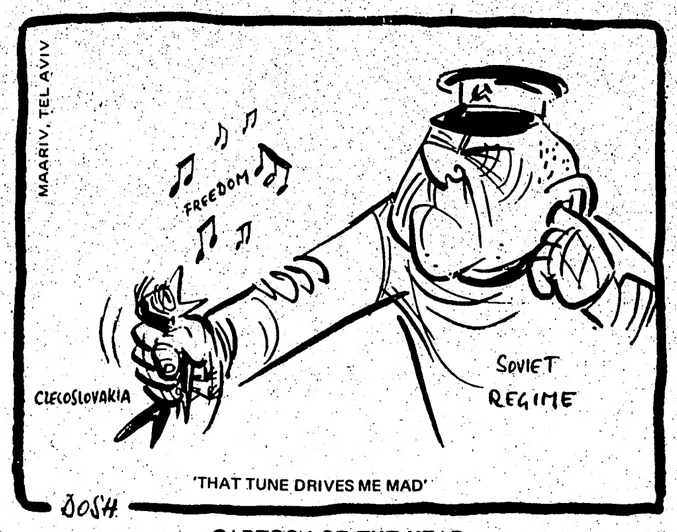


CARTOON OF THE YEAR

ASK THE RABBI
a JCNS featurette

HEBREW DAYS AND YEARS

* WHAT IS THE BASIS FOR THE JEWISH CALENDAR?

* The method of calculating the Jewish calendar depends on the rules said to have been published by Hillel II in the year 359 C.E. The two basic problems are (1) to allow the Jewish lunar year to keep pace with the solar year (otherwise Passover - called "the Feast of Spring" - will eventually fall to fall in the Spring - see Deuteronomy 16, 1), and (2) to prevent the Day of Atonement falling on Friday or Sunday (which would mean two consecutive days of complete cessation from work). (1) is taken care of by adding an extra month (Adar Sheni) seven times in each cycle of nineteen years. A year with such an extra month is a leap year. (2) is taken care of by either adding a day to the month of Cheshvan or subtracting a day from the month of Kislev. The exact details of the calculation are extremely complicated. The late British Astronomer - Royal, Sir Harold Spencer Jones, said that the Jewish calendar was the most intricate of the sixty-odd he knew.

HOMOSEXUALITY

A careful examination of the wording of Leviticus 18, 22, would appear to suggest that the difference consists in the greater degree of physical contact possible. The Sifra, however, comments on: "Thou shalt not copy the practices of the land of Egypt . . ." (Leviticus 18, 3) "they married a man to a man and a woman to a woman." Similarly, the Talmuc (Yevamot 76a) rules that women who indulge in Lesbian practices become disqualified thereby from marrying a Cohen.

What Johnson said

THE MIDEAST

Last week when the American President reviewed the situation in the Middle East and the prospects of peace, the commentators and news analysts naturally asked : "What did Mr. Johnson really say and what did he actually imply by what he said? "

From the point of view of Israel and the Middle East, it was a major address. In diplomatic language it indicates the position of the United States vis-à-vis the Arab governments and Israel and also answers the question of how far we are on the road to peace in that sensitive area of the world.

First, it is obvious from Mr. Johnson's remarks about Russia that the U. S. leader still hopes for a modus vivendi with Russia in the Mediterranean area. Through Mr. Johnson's appeal to the Soviet Union to help pacify the crossroads which still meet at that point, he recognized the Soviet right to become a partner with the United States in controling that center.

It also seems that Mr. Johnson firmly believes in Soviet-U. S. cooperation despite the experience in central Europe. The division of Yalta still stands, as Johnson mentioned en passant that the United States would not allow any change in Berlin and would not tolerate the undermining of Israel. Thus Israel and Berlin have become the two poles on which rests the secret but obvious agreement of coexistence between the two super powers.

Israel has established itself as an important western outpost at the entrance of Asia and Africa by force of arms, by its ability to control the situation against all odds and by proving it can check every excursion to the brink of war which Russia may undertake. In fact, this is the meaning of the Six Day War and the victory.

In the last years only two textbook-military feats have been accomplished: the Israeli victory in June '67; the Soviet occupation of Czechoslovakia in August '68. Of these two, the Israeli victory is the classic to be studied in military academies.

Thus the United States, from its selfish security-point of view, cannot afford to let Israel become weak. A weak Israel would undermine the power and prestige of the United States on the world map.

From this point of departure, one should read Mr. Johnson's remarks last week in Washington:

*The Six Day War between Israel and the Arab regimes "must be the last".

*I'm convinced that a just and dignified peace—a piece fair to the rightful interests of both sides—is possible.

*The appeal to both sides in the Middle East conflict to accelerate the process of negotiations and begin discussing the substance of peace.

*The repetition of the principles laid down by the United States a fortnight after the Six Day War and by which the United States stands.

*The Arab governments must convince Israel they have abandoned the idea of destroying the Jewish state.

*Israel also must persuade the world-community that she has no expansionist designs on Arab territory but "no one wishes to see the Holy City again divided by barbed wire and by machineguns" while the interests of all religions in Jerusalem must be safeguarded.

*All nations in the area must have their political independence and territorial integrity assured.

*There cannot be any enduring settlement until the Suez Canal and Strait of Tiran are open to ships of all nations, but "boundaries cannot and should not reflect the weight of conquest"...

****

Hence what did Mr. Johnson say? The essence of his address is that the United States supports the suggestions made by Israel following the Six Day War: Jerusalem is not negotiable; anything else is negotiable except points which affect the security of the Jewish state, such as the Golan Heights.

However, all these problems can be solved only if the Arabs cease idle talk which may have been relevant before June '67 and begin to see the reality of today.

In any case, the United States will not allow a onesided war against Israel by Russia.

The strategy of Israel

ELBOW ROOM FOR MANOEUVER

by Gen. Chaim Herzog

A recent dispatch to the "New York Times" from Cyrus Sulzberger in Tel Aviv draws attention to new strategic thinking in Israel. As this thinking is closely interwoven with political issues which are the subject of public and international debate, it is of interest today to attempt an analysis of this new approach.

The main factor which influenced Israeli strategic thinking over the years was the fact that, in military terms, Israel had no depth.

A lunge of but a few hundred yards by Arab forces was capable of cutting a main artery connecting Jerusalem with the rest of Israel. A concentrated push to a depth of a few miles was sufficient to slice Israel's "waistline" at Netanya and cut off north from south.

An Egyptian drive from the Gaza strip, if successful, would have brought the enemy forces within striking distance of the country's main centre of population, industry and commerce.

These are not hypothetical assumptions. In the 1948 War of Independence, Jerusalem was, in fact, cut off from the coastal plain and received no supplies of water or food during the trying months of battle, while Egyptian forces had advanced along the coastal plain to within striking distance of Rehovot.

This lack of depth was brought home once again to the Israeli public at large in June, 1967, when Tel Aviv was shelled by Jordanian artillery, when Jerusalem was once again turned into a battlefield, when border villages were subjected to merciless bombardment and when the Syrian positions on the Golan Heightspoured their fire at point-blank range into Israeli villages and townships.

The knowledge that Israel possessed no depth was uppermost in the minds of Israel's military planners over the years. It was obvious to them that, however ill-advised it might be from a political point of view, Israel had no option but to be prepared for a pre-emptive strike whenever it appeared that an Arab attack was imminent.

Israel could not afford the luxury of sitting tight and waiting for an Arab attack, although this would attract world sympathy. It would have exposed her to the risk that the momentum of an Arab attack might succeed and achieve some vital gain which would seriously affect Israel's capability for counter-attack.

Accordingly, as Mr. Sulzberger points out, Israel, in the knowledge that the alternative might be to be "driven into the sea "by the Arabs, was condemned to tactical aggression. The international political weakening which this policy occasioned had to be accepted.

At no point could Israel consider allowing the first move to the Arabs, and, indeed, it was Israel's publicly declared policy to ensure that the battlefield would invariably be on enemy territory.

Israel has now had time to review its policies in the light of the 1967 War, sitting as it does along borders which are considered to be eminently satisfactory from a military point of view. Israel today would gain no particularly important tactical gains by forestalling a possible Arab attack by moving across the present borders.

Such a move, therefore, would not appear to be one to excite Israel's planners. The present borders are relatively easy to defent.

The military problem faced by the Arabs, should they be contemplating an attack on Israel, on the other hand, is a highly involved one requiring, above all, considerable staying power - not one of their outstanding attributes. In other words, a strike across the cease-fire lines by the Arab ground forces would not be capable of achieving any decision of importance, tactical or strategic, in the initial phase of attack.

Thus, an Egyptian commander planning an attack on Israel must consider not only crossing the Suez Canal in the face of Israeli defences but also fighting across the very inhospitable Sinai Desert for over 150 miles before even reaching Israeli territory.

Or a Jordanian contemplating an assault must, after crossing the Jordan river, face an ascent from 600 feet below sea level to some 3,000 feet above, and a climb up the barren, sunbaked hills of Judea along a few well-defined and easily defensible axes of advance, before achieving contact with an Israeli centre of population.

Israel now has the required depth in which to cushion an Arab attack, to deploy for counter-attack, and to deliver the second strike, which every Arab army staff knows will involve its own capital city. The feeling in Israel now is that she has adequate elbow-room for manoeuvre and this should enable the Israeli General Staff to contemplate defensive options.

The new borders have not only strengthened Israel's defence posture out of all recognition since June 1967, but have also opened a new defence option to her.

This does not in any way mean that Israel can afford to lower its guard. On the contrary, the Arab leaders daily warn of their intention to destroy Israel, and Israel has learnt by now to take these threats at their face value. Furthermore, preparedness and a balance of arms are essential no less in the new situation than before.

But the fact remains that the new situation has given Israel an option which did not exist hitherto. This option, coupled with the military advantage of the new borders themselves, strengthens Israel's hand considerably.

And it is yet a further reason for Israel to sit tight along the present lines until the negotiation of a final and binding peace treaty.

MY PRAYER

by Karel Capek

O Lord, creator of this beautiful land, thou seest our suffering and our despair; to thee we need not describe what misfortune has befallen us or how our heads are bowed. Not bowed in shame; we have no cause for shame, though fate strikes us with an iron hand. We have not been crushed; we have not shown too little courage. Our nation did not lose its honor; it lost only part of its body. We are like the man who, caught in the cogs of a wheel, feels from the very first and with the most excruciating pain that he is alive. Our nation lives and, in this overpowering pain, feels how potently, how vitally it still lives.

O Lord, creator of this nation, to thee we need not recount our woes. But for ourselves alone, our mouths and hearts strive to formulate that which we must never lose and that is faith. Faith in ourselves and in our history. Faith that in history we have never stood and never will stand for wrong. Faith that on our side and in our striving there is more hope for future good, for growth and for flowering into a rich fruitage than there is on the side of force and temporary power.

Greater than power is truth because truth endures. But even in this trying hour we must take a solemn vow not to stand idle. Now more than ever before must we work for our nation, for its inner strength and unity. The better people we can make of our nation, the more will we do for that better side in history. In our fate a universal drama is being enacted which will be carried through with great and glorious effort.

We have nothing to fear from the course of world events; on the contrary, every resort to brutal force is brief compared to the lasting need of man for liberty, peace, and equality among peoples and nations. We must work tirelessly among ourselves; we must love our nation even more than we have in the past; we must have a greater love for each other. We believe that in this, and chiefly in this, is our mission on earth: to make of ourselves a nation in every way capable of building a better future in the days to come than the present dark period in the history of Europe indicates.

O Lord, we do not pray that we may be avenged. But we do pray that thou wilt inspire us with the spirit of faith and hope; that thou wilt let none of us yield to despair. Let each of us seek only how we may serve the future, the eternal destiny of our nation. We have no need of those who despair. We need faith. We need internal strength. We need an efficacious love which will increase our strength tenfold.

Never can a nation be called small whose faith is great enough to build a better future.

Karel Capek, one of the greatest Czech writers, wrote this prayer on September 22, 1938, at the time of the Munich surrender of his country to Hitler.

KEEP SMILING

SPECIAL

A man was studying the menu at a roadside restaurant.

"What's the difference between the blue-plate special and white-plate special?" he asked the waiter.

"The white-plate special is ten cents extra," explained the waiter.

"Is the food any better?"

"No, but we wash the plates."

STRANGE REQUEST

A little boy walked into a drug store and asked the clerk for some talcum powder.

"Of course, Sonny," said the druggist. "Just walk this way, please."

"If I could walk that way," said the boy, "I wouldn't need the talcum."

GOOD REASON

Teacher: "George Washington not only chopped down his father's cherry tree but he also admitted doing it. Now, do you know why his father didn't punish him?"

Ronny: "Because George still had the axe in his hand."

LULLABY

The young father explained he had found a sure-fire method for putting the baby to sleep.

"I toss it up in the air again and again."

"How does that put it to sleep?" asked his neighbor.

"We have low ceilings."

SWEET CHILD

Mona: "Mommy, Mommy, the boy next door broke my dolly."

Mommy: "Why, that's awful, dear. How did he do it?"

Mona: "I hit him over the head with it."

NOT GUILTY

Judge: "You knew very well the train would run over Homer when you put him on the tracks."

"I gave him a timetable, didn't I?"

NEW OUTPOST

Tel Aviv (JCNS) - Nahal Zohar, Israel's 42nd Nahal outpost, (Army settlement), and the sixth in the Arava desert, was dedicated south of Ein Yahav in the presence of Mr. Mordechai Bentov, the Housing Minister and senior Army officers, last week.

The new settlement will farm 750 dunams, producing among their crops, seasonal vegetables. Water is supplied from two wells in the vicinity. Work on the first building will start next week.

Meanwhile the settlers are living in tents.

Sermon For The Week

OUR DESTINY

by Rabbi M. M. Schneerson
The Lubavitch Rebbe

. . . The Jewish people has always been a minority among the nations, having to contend with pressures and influences which are alien to the Jewish spirit.

What is true of the Jewish people as a whole is true of the individual Jew. Individually, a Jew has also had to contend with pressures, both from within and without, hampering the full development of his spirit. The spiritual aspects of one's life are generally greatly outnumbered by the material ones. The "Jew" in the Jew is once again in the minority. It takes a great deal of consistent effort to preserve one's true Jewish identity, or, to use a Chasidic term, "To attain mastery of form over matter, of the spirit over the flesh."

It is a matter of common knowledge and experience that in order that this mastery be achieved not sporadically, but as a profound and lasting transformation, it must be concretised by means of actual practice. Even the highest form of inspiration or illumination may quickly evaporate, unless it has been translated into action, and made an actual daily experience.

Needless to say, while "the essential thing is the act," it should be accompanied by a certain measure of mental preparation and attunement, or what is generally called *kavanah*, before and during the particular religious practice. However, paradoxical though it may seem, it is the simple act that gives substance to the great idea, and actually deepens it, revealing ever new insights into the idea behind the act.

Thus, though in the spectrum of human expression—thought, speech and deed—the level of creativity follows in this order, from the sublime down to the concrete, it is the deed that eventually enriches the mind, and simple action that stimulates profound thought.

Rosh Hashana itself is symbolic of this seeming paradox. Here, too, we find two apparently contradictory aspects. On the one hand, it is a most spiritual festival, signifying the "coronation" of the Supreme King of Kings. It ushers in the New Year on a note of complete surrender to the Sovereignty of God, which is to inspire Jewish daily life throughout the year.

On the other hand, this profound idea is linked with the simple act of blowing the shofar —a simple ram's horn producing simple sounds. Yet it is precisely this primitive instrument which has the peculiar quality of touching the Jew's heart and evoking in him a sense of Teshuva, bringing him—a mortal man—in close association with the sublime Majesty of the Creator.

But, again, in order that the inspiration of Rosh Hashana be a lasting one, it must be experienced in a tangible way every day of the year. This is why the Jew begins his day with *Modeh Ani . . . Melech*, "I thank Thee (or better — I acknowledge before Thee), Oh King. . . ." Thus the Jew daily submits to the Kingship of the Creator, and does so spontaneously in the form of a simple acknowledgement, which had not yet been scrutinised, or weighed on the scale of reason or intellectual inquiry.

And having made this acknowledgement, the Jew continues his daily actions and routine in full cognisance of being in the presence of the Supreme King of Kings, the Holy One blessed be He. It is through this consciousness, reaffirmed daily, that the Jew can attain the supremacy of the spirit over matter, a prerequisite condition for achieving complete harmony not only with himself, but also with the world around him.

This is the essential destiny of the Jewish people as a whole, and of every Jew individually, namely coming ever closer, and bringing the world around him ever closer, to the fulfilment of the prophetic vision, "And God shall be King over all the earth," and His true Unity will be established and acknowledged by all. . . .

letters to the editor

DANGERS OF TOTALITARIANISM

Dear Editor,

The dangers of aggressive, imperialistic and totalitarian Russian Communism are evident to all who live in, and, indeed, believe in liberal democracy. We should be thankful that the United States is trying to check this shameless aggression on the part of totalitarian Communism.

However, in this time of crisis it is all to easy to become overreactionary and approve of all U.S. foreign policy which many progressive and leftwing liberals feel is the wrong way to fight brutal, totalitarian Communism. Too quickly can one forget or ignore the fact that our southern neighbor, in the name of fighting totalitarian and aggressive Communism, actually supports totalitarian and neo-Fascist governments in Spain, Portugal, Greece and various Latin American countries. By spending much on military aid to keep the anti-Communist but militaristic and oppressive regimes in power while doing little to press for reforms in such things as land ownership and improvements in the economy's infrastructure and social capital, the United States actually is helping Communism in these countries. Cuba is an example. This policy actually stunts the growth of liberal and democratic forces in the country; for when these groups speak out they often are denounced by their rightwing oppressors as Communistic.

An extreme example of the occurred in 1965 in the Dominican Republic when the American troops crushed a popular revolt because the reactionary leaders denounced all seemingly progressive and democratic forces as Communist inspired.

This situation puts anguish into the hearts of many liberal Democrats who see and approve of the world's greatest power fighting totalitarian and aggressive Communism but who believe that they are going about it in the wrong way.

Instead of supporting totalitarian governments against another kind of totalitarianism thus actually sowing the seeds of oppression, poverty, ignorance and frustration which can lead to Communism, the United States should support only liberal democracies or social democracies (on the Scandinavian model) with massive aid for social and economic reform and betterment instead of aid for weapons. Capturing the minds and hearts of the uncommitted "third world" is the only way to fight brutal, totalitarian Communism.

HOWARD MINTZ
York University
Toronto

THE MARTYRS WE REMEMBER

Dear Editor,

When we commemorate the memory of our departed martyrs on the 26th anniversary, we do so with the feeling there is a link in the chain of a thousand-year-old martyrdom of the Jewish people. Yet the idea of Eternal Israel has shown itself truly a lasting phenomenon. In spite of adversity, the Jewish people by dedication have been able to salvage and reconstruct these conditions to their advantage by imbuing spiritual life via new symbols.

Through the darkest period of the middle ages when Jewish life seemed lost, when hundreds of Jewish communities, due to pressure of the crusaders, seemed to be obliterated from the face of the earth, when the inquisition reared its ugly head and seemed successful, we have remained and have been creative even though close to the abyss. Our tragedies were culminated in the last period of Jewish history when the Nazi hordes had done their worst and had succeeded in destroying one-third of our people.

For our city of Ostroviez we not only commemorate the martyrs but recall with pride the fourteen partisans murdered while upholding the pride and honor of our people.

It would seem that, after these treacherous experiences, the Jewish people would be able to start a new life in peace and security. Yet we recall when more than a year ago Fascism expressed itself anew with the ugliest threats of annihilation. The State of Israel, which faced Arab belligerence, was dismayed, together with the entire Jewish people, by the cruelest and basest promises of extermination. Joined in this ugly partnership were the Federencos and the other leaders of the Soviet Union.

We are grateful that because of our closing of ranks the Jewish people, with the vanguard of Israel at its helm, have vanquished these forces which threatened annihilation.

In this spirit we recall the 400 years of Jewish life in Ostroviez, its simple workers, its resistance to the Nazi invader as well as the heroic being Al-Kiddush-Hashem.

Shortly a memorial book on Ostroviez will be published in Tel Aviv in order to eternalize the proud record of our city. Here in Toronto on Sunday, September 29th, 11:00 a.m., we will rededicate our continuation of the memory at the Ostoviez monument.

ALBERT BAINERMAN
Toronto

THEATER GOSSIP GALORE

BY MOSHE RON
CJN Israeli correspondent

Tel Aviv -- During these hot days, the "cucumber period" in Israel, there is no place for political problems. Of course, there was Nasser in Moscow; Belgrade and Israel had visitors -- George Ball, the United States delegate to the United Nations, and George Bundy, the president of the Ford Foundation; not to forget a revolution in Iraq. However, it is good to write about other facets of life in Israel.

* * * *

It isn't necessary to introduce the famous Yiddish actor, Shimon Dzygan.

It is sad to report that Dzygan has decided to abandon the Yiddish Theater in favor of Hebrew Theater.

Sipping a coke in Sokolow House, Dzygan told me: "I do not wish to be among those who bury the Yiddish Theater; nor do I want to die in shame. The only remains of Yiddish Theater in Israel is my faithful public.

"I have no cooperation from anyone. Every so-called artist wants to be a star. There are those who hardly know how to stand on stage, to say, Shalom; but they already are stars in a Yiddish theater. I am fed up hearing and reading the justified argument of theater critics who have a positive relation to good Yiddish theater.

"From now on I hope to perform in Hebrew. Soon I shall appear in the Ohel Theater.

"In Yiddish I'll appear abroad. If I find Yiddish artists ready to perform in a good Yiddish theater in Israel, from time to time I'll provide a Yiddish program.

"My last performance appeared 125 times to a full house; we could have continued another fifty times.

"I could say much concerning the critical situation of Yiddish Theater in Israel, but I won't . . ."

* * * *

Of the seven Yiddish theaters here, but two have remained along with the Roumanian Yiddish State Theater which gives guest performances. One can say that all Yiddish artists were unsuccessful, for the public is fed up with the repertory. Even Josef Buloff, well known actor, failed with Gideon, and, The Fifth Season, as has Dina Halperin with the old performances, Closed Eyes, by L. Malach. The same can be said for Max Perlman and Henrik Gere who always enjoyed success. Now they are not capable of improving their shows, which the public already has seen in various forms.

The Yiddish artists must seek a new and better repertory. They must command higher prices.

If the public does attend performances by the Yiddish State Theater of Roumania, it is not because of the art but in order to express its sentiments and sympathy for Roumania and the Jews.

Only one Roumanian couple, Jenny Kessler and Andrian Star, singers, received favorable notices for, The White Flower.

These are the prospects of Yiddish Theater in Israel. Thus one does not wonder when Shimon Dzygan starts learning Hebrew in an ulpan after forty years.

* * * *

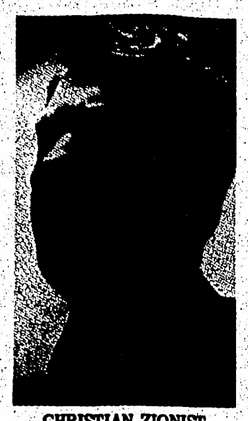
On the other hand, the situation of Hebrew Theater here is none too rosy. It is not flourishing. Habimah and The Chamber Theater are looking for attractive shows. A few months ago the latter chose Home, by Pinter, a vulgar performance which aroused a storm among the critics and public alike.

Star Peter Fry, who attended the performance, shouted: "A shame to perform such a piece."

Now the Ohel Theater is performing Jigal Mossinson's, Breaking the Instruments, featuring Fry. During the premiere, there were disturbances and interferences caused by young writers and artists who were opposed to Fry.

Fry was accused for his reaction to other shows.

The Israeli press published full reports about the battle over art and theater.



CHRISTIAN ZIONIST -- The late Pierre Van Passen, well known author and valiant fighter for the cause of Zionism, in whose memory Abe Silver of Toronto has established an endowment for perpetual student aid at the Hebrew University of Jerusalem.

This is Mr. Silver's eighth endowment to the university, each of them having memorialized an individual or group who has made significant contribution to Israel or Jewish survival.

NEW RECTORS FOR DUTCH UNIVERSITIES

Amsterdam, (JCNS) - Two Jews have been appointed rectors of Holland's two largest universities. Professor A.D. Belinfante, who has been pro-rector of Amsterdam University for two years, has been appointed for a four-year term.

He is the professor of administrative law at the university, which is attended by 15,000 students.

Dr. L. Kukenheim becomes rector of Leyden University, Holland's oldest, for one year. He is professor of French at the university, which is attended by more than 10,000 students.

BUS SERVICE CLASH IN ISRAEL

Jerusalem (JCNS) - Mr. Moshe Carmel, the Minister of Transport, is in dispute with a large majority of his Cabinet colleagues over his opposition to the application of an American operator to run independent bus tours in Israel.

When Mr. William Knight, of the Grey Line in the United States, applied to the Israeli Ministry of Transport for a license to import 60 luxury buses three years ago he was refused and his subsequent appeal to the Cabinet Economics Committee failed because it believed that a loan from the Israeli Government would be required.

Later Mr. Yosef Sapir, Minister without Portfolio, learned that Mr. Knight had not requested Government aid. Instead Mr. Knight was ready to invest $1 million in his proposed company and guarantee the visit of 25000 tourists a year.

Mr. Sapir and Mr. Moshe Kol, the Minister of Tourism, persuaded the Cabinet Economics Committee to review Mr. Knight's application and when it emerged that a majority favored the grant of a license to import the buses Mr. Carmel absented himself from its meeting.

Mr. Carmel has stated his belief that Israel's present two bus touring companies, Egged and United Tours, are enough for the country's needs, and the Egged Company has stated publicly that it would bring pressure on the Government not to grant the license to the Grey Line.

However, the Transport Minister suggested to Mr. Knight that he should enter into partnership with Egged, but Mr. Knight declined. Now it is understood that Egged has opened negotiations with the Greyhound Lines of America, with which Grey Line is associated.

Egged is controlled by the Labor Histadrut organization.

L'shanah tovah tikatevu!

Rosh Hashanah is a time of family gatherings. The long, hot days of the summer are over. We face the Days of Awe and then the festivals of the fall season. The wine happily called Mazel Tov is a wine everybody will enjoy, a wine you will "remember". It will bring back memories of other wines you have sipped, of other Yom Tovim.

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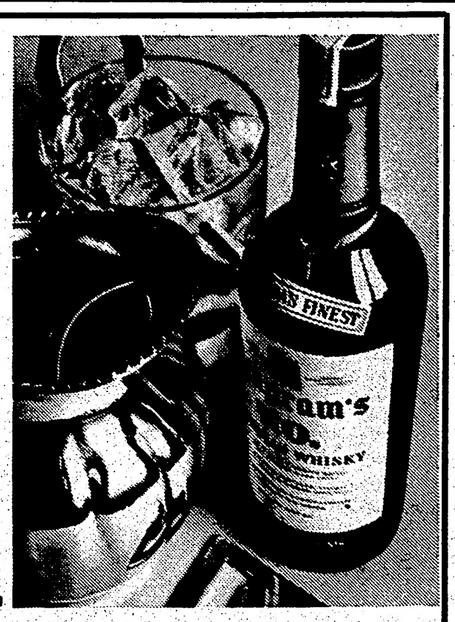

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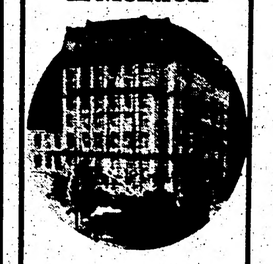

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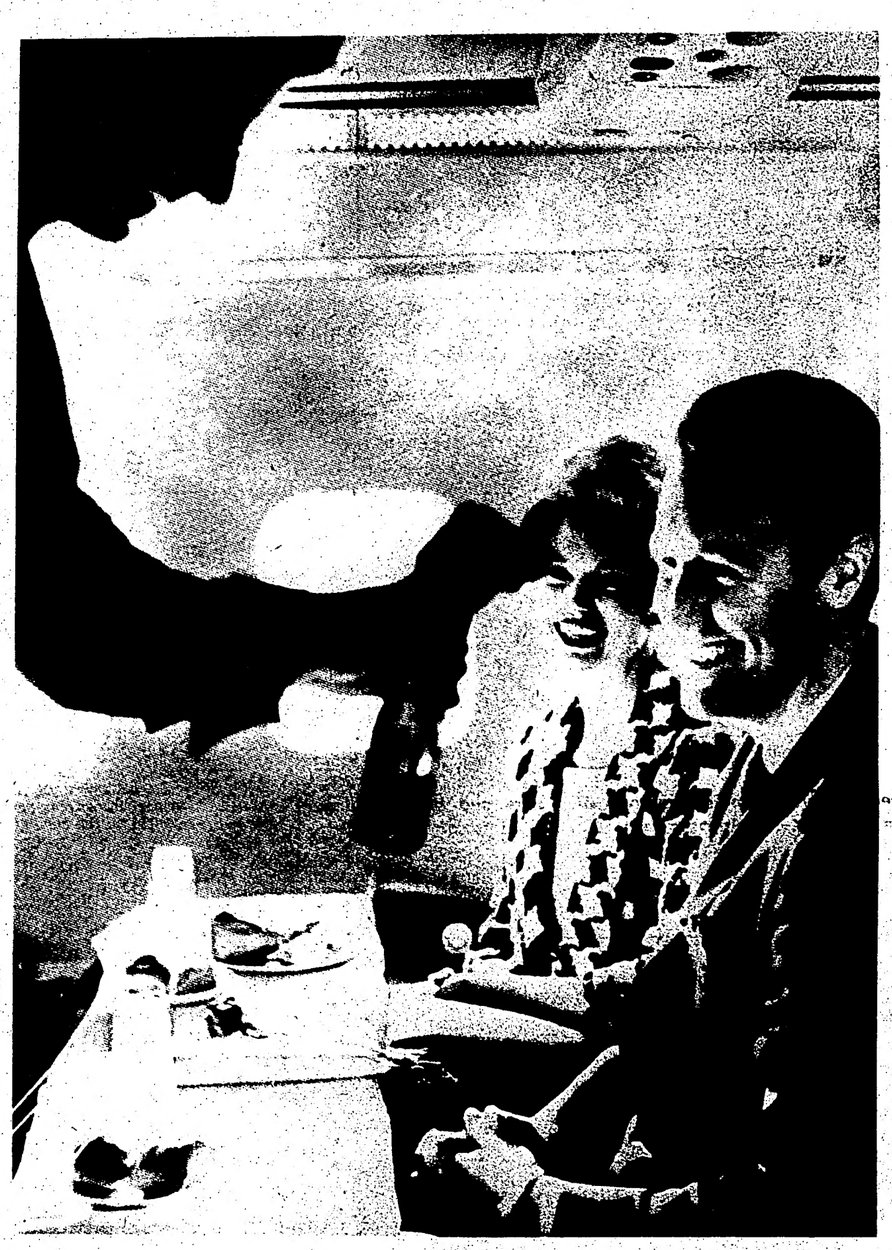

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MONTREAL NOTES

GUEST SPEAKER

Lieutenant-General Yitzhak Rabin, Ambassador of Israel to the United States and former Chief of Staff of the Israel Defense Forces and Commander of the Army in the Six Day War, was guest speaker recently of the Jewish community of Montreal. Highlight was a mass rally at the Paul Sauve Arena where Rabin discussed the situation in the Middle East since the Six Day War. In the evening he was guest of honor at a dinner for Special Names contributors to the 1968 Combined Jewish Appeal campaign, which marked the first major campaign function of the year.

DESSERT LUNCH

The campaign committee of Women's Federation of Allied Jewish Community Services held a dessert luncheon Wednesday at Shaar Hashomayim Synagogue. The luncheon was for new contributors of $25 or more to the Combined Jewish Appeal for Allied Jewish Community Services, United Israel Appeal and Israel Welfare Emergency Fund. Mrs. Yitzhak Rabin, wife of the Ambassador of Israel to the United States, was guest speaker.

A performance was held of the Pas de Quatre, by Anton Dolin, presented by four dancers of Les Grands Ballets Canadiens.

Committee members for the luncheon were: Mesdames Edward Bronfman, chairman; Joshua Axler, Robert Benson, Irving Brott, Arthur Freedman, Norman Halpern, Leon Heller, Ross Peters, Fred Solomon.

YOUTHS AT JERUSALEM INSTITUTE

Twenty-three youth leaders, 18-19, representing the various Zionist Youth Movements in Canada, left for Israel to spend a year of studies at the Institute for Jewish Youth Leaders from Abroad in Jerusalem, according to Shraga Milstein, representative for Canada of the Jewish Agency Youth and Hachalutz Department. They are members of Canadian Young Judea, Hashomer Hatzair, Habonim, B'nai Akiva and Dror; they come from Montreal, Toronto, Winnipeg, Vancouver, Edmonton, St. John and Glace Bay.

CHAIRMEN

Eugene H. Gordon and Kenneth M. Wolfe were named respectively chairmen of the Metropolitan and Young Adult Divisions of the 1968 Combined Jewish Appeal and Israel Welfare Emergency Fund, as was announced jointly by Allan Bronfman, general chairman, and Lew Caplan, associate chairman for the two divisions.

Wolfe is a member in the Temple Beth Sholom and the Lord Reading Yacht Club.

APPOINTED

Abe Goldverg and Irving Liverman have been appointed vice chairmen of the Trades Division and Arthur Diamond was appointed vice chairman of the Professional Division in a joint announcement by Cecil Pascal and Simon Cobrin, associate chairmen of Trades, and Cecil Vineberg, C.A., associate chairman of Professions for the 1968 Combined Jewish Appeal and Israel Welfare Emergency Fund.

DIVISION CHAIRMEN

Eugene H. Gordon and Kenneth M. Wolfe have been named chairmen of the Metropolitan and Young Adult Divisions of the 1968 Combined Jewish Appeal and Israel Welfare Emergency Fund.

OFFICERS

Officers for the coming season of Sisterhood of Congregation Beth Hamedrash Hagadol Tifereth Israel are: Mrs. Bessie Rumack, president; Mrs. Esther Flen, vice president; Mrs. Eva Cohen, Mrs. Rose Steckler, Mrs. Phyllis Katz, secretaries; Mrs. Sarah Berish, treasurer.

OPEN MEET

Sisterhood of Beth Hillel Congregation held an open meeting Wednesday night at the home of Mrs. Jean Gillman. A dessert supper was served.

NEW SLATE

The new slate of officers of the Alumnae Association of the Jewish General Hospital is: Mrs. Phyliss Hier, president; Mesdames Elsa Wendman, Charlotte Telsky, vice presidents; Mrs. Judy Michelin, treasurer; Mrs. S. Philipp, Mrs. Pat Soble, secretaries.

ELECTS OFFICERS

Sisterhood of Young Israel of Val Royal elected the following officers: Mrs. Jack Cytrynbaum, president; Mesdames Seymour Goldboom, Lou Bakerman, Max Mazoff, vice presidents; Mesdames Jack Ravinsky, Mark Kaufman, Harry Lautman, secretaries; Mrs. Ralph Pritzker, Mrs. Nat Stein, treasurers.

CHAIRMAN

Mrs. F. Victor Elkin is chairman of the 1968 Women's Division, CJA-IWEF.

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Sept. 30	Instructional Techniques
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Oct. 3	The Union Management Process
Oct. 3	Advanced Public Speaking
Nov. 4	Communications in Business & Industry
Nov. 4	Communications & Group Process
Nov. 17	Group Process & Organizational Skills Institute
	STUDIES IN THE ARTS
Sept. 26	Film & Film Criticism
Oct. 7	Theatre Arts for English Teachers
Oct. 9	The Living Theatre

Commencing:	URBAN STUDIES
Sept. 30	Man and His Environment
Oct. 1	Principles of Industrial Real Estate
Oct. 16	Principles of Business Law
Oct. 3	Principles of Property Management
	SPECIAL STUDIES IN EDUCATION
Sept. 14 & 21	Writing Workshop
Sept. 14 & 21	Creative Writing
Sept. 16	Conversational French
Sept. 21	Principles of Effective Reading — A Course for Teachers
Sept. 24 & Oct. 5	Effective Reading
Oct. 15	Theory of Language

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HUMAN RELATIONS

AN IDEALIST

by Dr. Rose Franzblau

QUESTION:

Our daughter, aged 17, the youngest of three children, is a very bright, impressionable, and idealistic young lady. She has recently been admitted to a very good State university, and also to a top university where the student body and administration have a reputation for very liberal and sometimes unorthodox viewpoints.

Our two other children graduated from top Ivy League schools, but knowing our daughter as we do, my wife and I feel that it might be better for her to be exposed to more moderate ideas. Although the cost at the state university would be considerably less, this is not a factor, as we have agreed to deposit the difference to a savings account in our daughter's name.

Are we justified in insisting that our daughter follow our judgment, or should we yield to her very strong desire to go to the very liberal university?

ANSWER:

While a youngster is waiting to hear from the colleges to which she applied, all the parents want is for her to be accepted by any good college.

When the youngster gets more than one acceptance, the family is, of course, proud. But this period of peace and happiness is soon followed by a new spurt of tension and agitation. Even when they were all in agreement beforehand as to the college she should go to, the parents sometimes begin to speculate as to whether the one she wants to go is the right one for her.

Basically, what is at the root of this unrest on the part of both the parent and the young person-(sometimes more so on the part of the parent,) is the separation to come.

The youngster feels it as some kind of imprisonment and also a lack of trust in her and her ability to handle herself. Although accepted by the best colleges, her parents don't think she is the best and even worse not good enough to avail herself of the honors she has won.

Hence, in retaliation, she may do something she would otherwise never think of, just to "show them." Much of what is acted out on college campuses, in thus started in the home. The forms in which this rebelliousness is expressed may be different, but the underlying message is often the same.

What is often overlooked is that adolescence is a period of the highest idealism. There sometimes is so much pre-occupation on the part of the parents with the child's faulty behavior, or with pressure to do better, that the good things that the child does or dreams about doing, never get the approving attenion that they deserve. Of course, this idealism for the world of the future is sometimes quite far removed from reality, in the sense that the youngsters think that changes from one kind of world to another can come overnight. But the best lesson that parents can teach in toning down the youngsters' utopian over-optimism is that the goal should be progress, not perfection. The latter is unachieveable and unrealistic.

To accept a parent's judgment, a youngster must respect the parent's motivation. Your daughter may be reacting to how and when you issued your opinions and judgments. She could well say that you should have expressed your disapproval of this college before she ever applied to it. But once having permitted her to apply, she questions your sudden change of mind and cannot understand or accept it because she find it inconsistent. This bothers youngsters a great deal, particularly at this age. They don't know whether they are coming or going. Besides, it challenges the prestige and judgment of their guidance counselors, authorities in their field, who recommended this university.

Perhaps you are armed with facts to substantiate your feelings about this university. If so you ought to discuss them openly with your daughter, to make her fully aware of what you have been told, or what you know about the situation there. Once you have done that, if she still insists that this is the scholl of her choice, you should respect her wishes. Such respect for and faith in her is the way to make her respect and live up to the values you, the parents have taught her.

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It is our fervent hope that the New Year will bring Peace and Prosperity to our brethren in Israel and peace will prevail in the world.

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LABOR ZIONISTS DEMONSTRATE THEIR SOLIDARITY WITH ISRAEL -- Dr. and Mrs. Samuel B. Hurwich, former leaders of Canada's Labor Zionist Movement, this week returned to their home in Jerusalem impressed by the demonstration of solid support for Israel's economic survival at the Tribute Dinner held in their honor by members and friends of Farband and Pioneer Women at Beth Emeth Bais Yehuda Synagogue, on September 9th. A capacity audience was held spell-bound by Dr. Hurwich's moving address on events in Israel during and following the Six-Day War, and the impact on the people of Israel of the responsible action taken by Canadian Jewry to help them during the crisis. Dr. Hurwich left no doubt of the prime importance he places on Israel Bond loan dollars at this moment in Israel's struggle for peace and security, and the response of those present was overwhelming. Dinner Chairman Harry Steiner announced a total of $150,000 achieved at the dinner in Bond sales, which sets a firm foundation towards the 1968 target of $350,000 for the Labor Zionist Movement in the current campaign.

Participants in the program included: D. Lou Harris, National Chairman, State of Israel Bonds of Canada who presented the guests of honor with the distinguished "Western Wall Award"; Mr. Hy Lampert who presented Service Awards to Meyer Mandell, Farband Israel Bond Chairman; Mrs. Louis Kirshenbaum and Mrs. David Kachuk, Pioneer Women Israel Bond Chairmen; Mr. Hye Kirshenbaum, Farband City Chairman; Mr. Harry Frank, chairman, executive committee, State of Israel Bonds; and Mrs. Mendel Israelson, national vice-president, Labor Zionist Movement.

Shown here are, left to right: Mrs. David Kachuk, Dr. Sam Hurwich, Mrs. Hurwich, Mrs. Louis Kirshenbaum, Meyer Mandel, Hy Lampert.

SPORTSMEN LODGE B'NAI B'RITH SET PACE FOR TORONTO ISRAEL BOND -- A precedent-shattering Tribute Dinner honoring Robert ("Bobby") Zweig for outstanding leadership on behalf of State of Israel Bonds has been hailed by the Toronto Bond Campaign as a "pace-setting event not only for all B'nai B'rith lodges but for the community as a whole". The dinner held by Sportsmen Lodge on Wednesday evening, at Beth Tzedec Synagogue, proved what results can be achieved on Israel's behalf by a group of dedicated and responsible men who feel deeply their commitment to Israel's economic progress. The total to date announced by Lodge President Hank Greenberg for Israel Bond sales in Sportsmen Lodge was $166,200, towards a final campaign goal of $225,000.

Rabbi Dr. Stuart E. Rosenberg of Beth Tzedec Congration delivered a moving address to the capacity audience on his personal observations during his sabbatical year in Israel. The presentation to Mr. Zweig was made by Max Shecter, chairman of the board of governors, State of Israel Bonds of Toronto. Presentations to Hank Greenberg and Victor Giblon, Israel Bond Chairman for Sportsmen Lodge, were made by Morris Waxman, Toronto B'nai B'rith overall Israel Bond Chairman. Other participants were: Ralph Back, First Vice-President, Sportsmen Lodge; and Harry Frank, chairman of the executive committee, State of Israel Bonds of Toronto.

Shown here, left to right, are: Max Shecter and Bobby Zweig.

BOROCHOV MEETING FOR ISRAEL BONDS -- True to their pledge to give full support to Israel, just as they did so magnificently during the crisis of June 1967, members of Toronto's Independent Friendly Workers' Circle (Borochov Movement) came forward with record Israel Bond purchases at a special Breakfast Meeting held on Sunday, September 8th. Guest Speaker Dr. Norman Shaul reported on the results of the recent Israel Bond Fact-finding Mission to Israel of which he was a member, which impressed him forcibly with the decisive role played by loan dollars in helping Israel forge ahead with her vital development program.

President Israel Appel and Israel Bond Chairman Ben A. Himel who were program participants undertook to continue their intensive efforts so that their organization would reach a total record of membership participation in this year's Israel Bond campaign.

Shown here, left to right, are: Ben A. Himel; David Bornstein; Dr. Shaul; Israel Appel; Fishel Silverberg; Shlomeh Englander.

All ready for the tourist

GROTTOS AND CABLE CARS

Haifa -- The grottos of Rosh Hanikra and the cable car line, the first in Israel, will be opened to the public on Friday. Tomorrow, the Tourism Minister, his senior officials and party of guests will ride in the two small, four-seater cabins, suspended from a steel rope, for the 102-metre, 70-second journey from near the top of the white chalk cliff down to the entrance to the grottos, 48 metres below.

"We must plead with the public to be patient and wait awhile until after the big rush which we expect this weekend," said Mr. Gershon de Haas, Tourist Department chief at the Sulam Tsour District Council, which undertook the IL1m. project.

The cable lift was built in two years by Karl Braendle and Company, of Zurich. The two cabins can comfortably and safely convey 150 persons an hour, and the fare for the two-way journey has been fixed at 2,50 Israeli pounds for an adult and 1,50 Israeli pounds for a child, including a tour of the picturesque grottos. "If the queue of would-be travellers is too long, people can visit the grottos by an improvised path, at a charge of 1,50 Israeli pounds for an adult and 1 Israeli pound for a child," Mr. de Haas said. "We expect 100,000 visitors a year. The grottos will be open all year round."

As in Capri, the timeless action of the wind and waves has hollowed out the chalk rock and created picturesque cavities into which the sea rushes with a tremendous noise. Narrow tunnel walks have been hewn into the rock, lit by electric light, and from platforms the visitors can look down in comfort on the sea throwing itself against the rock like a wild animal in a pit. A walk through the grottos takes about a quarter of an hour.

On the top of the sheer, white cliff, is a cafeteria and an observation point with a panoramic view of sea, coast, Western Galilee and Mount Carmel.

District Council Chairman Shmuel Ilan explains that the Sulam Tsour Tourism Development Company, for which the kibbutzim in the district had joined forces and resources, had raised 400,000 Israeli pounds for the project and that the Tourism Ministry was granting loans for the 600,000 Israeli pounds balance. Improvements at the new site are still going on and more are planned. Youths from the neighborhood act as guides and the routine of meeting an onslaught of visitors is being practised daily.

"We hope this will bring local and foreign tourists up to the North, and that our tourist companies will reroute their trips to Safed over the scenic highway along the frontier," said Mr. de Haas. The next project the district hopes to carry out is an intensive development of Achziv, until now the site of a Club Mediterranee camp and of the country's first major camping site. "Much work must be done there, and cleaning up the beach is the first job."

RABBI ROSEN IN ARGENTINA

Buenos Aires, (JCNS) - An impressive delegation of members of Argentine communal bodies was at the airport last week to greet Dr. Moses Rosen, the Chief Rabbi of Rumania, who is to attend the congress of Vaad Hakehilot from September 12 to 17, as guest of the community.

At a press conference he said that although antisemitism still existed in his country, the Government was taking all necessary steps to combat it.

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1218	Dec. 18	Jan. 1	$666	$757
1221	Dec. 21	Jan. 5	$680	$777
1222	Dec. 22	Jan. 5	$666	$757
1231	Dec. 31	Jan. 14	$666	$757
105	Jan. 5	Jan. 19	$633	$727
112	Jan. 12	Jan. 26		
119	Jan. 19	Feb. 2		
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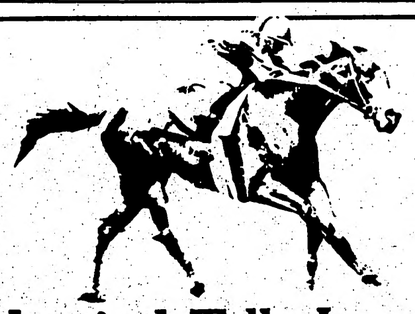

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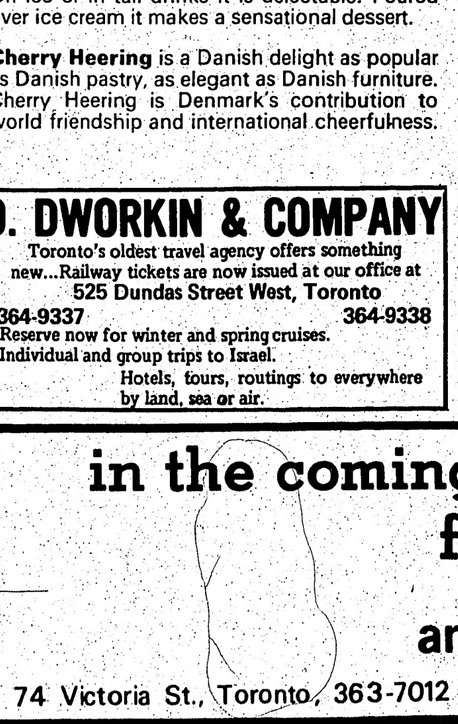

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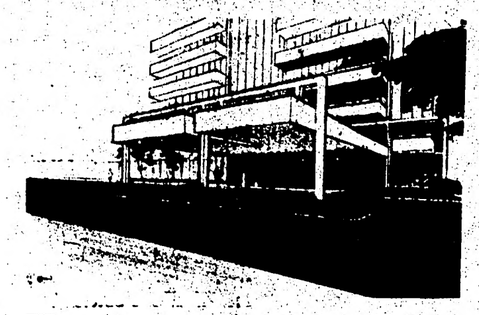

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BIRTH CONTROL IN JEWISH LAW

Rabbi contrasts Catholic and Jewish attitudes to sex and contraception

by N. FELDMAN

Whether the Pope's Encyclical on birth control is applauded for its courage or condemned as reactionary and unfortunate, all sides agree that it flows consistently from the classic Christian teaching on sex and marriage. Less obvious is the fact that Christianity has, in these matters, parted company with its Jewish forebears, and that the two religious traditions developed opposing sexual moralities.

The present-day liberal church's uneasiness with the anti-sexual heritage associated with Augustine is given

'IN THE JEWISH SCHEME OF THINGS, ABSTINENCE IS A GREATER EVIL THAN PROPER CONTRACEPTION'

wistful expression by the Anglican scholar, Derrick S. Bailey, in his "Sexual Relations in Christian Thought". He traces the un-Jewish influences on early Christianity and then asks:

"Where did we go wrong? How did we stray so from our Hebraic roots?"

The theological structure which gave celibacy and virginity a higher place than marriage issued from the premise that sex is unworthy but tolerable for the purpose of procreation. Contraception, on this view, would remove the only "excuse" for its indulgence. That conjugal love could also be a good in itself was, indeed, suggested at the recent Vatican Council. The idea nevertheless remains a radical one from the standpoint of the Christian ethic, while in the Jewish value-system it is fundamental.

The contrasting legal provisions of the two traditions are the end result of contrasting doctrinal positions. The halacha, for example, permits or even requires contraception when the health of the mother is at stake. But much more is implied by this principle than appears at first glance.

Preservation of health is a mitzva (religious commandment) and takes precedence over other considerations when there is no alternative. Significant is the fact that abstinence is not put forth as an available alternative.

In the Jewish scheme of things, abstinence is a greater evil than proper contraception. For procreation is a mitzva, but marital sex independent of procreation is another mitzva. P'ru ur'vu (the injunction to be fruitful and multiply) is an imperative, but so is the obligation of onah that a man owes to his wife, the mitzva of marital relations for its own sake as an instrument of love and conjugality.

In the presence of a health hazard recourse to abstinence would prevent the performance of two co-equal mitzvot. One mitzva must be set aside for good reason; why should the second one, too?

A paradigm, accordingly, in which conflicting factors are counterbalanced, can be discerned in rabbinic rulings on questions of birth control. When cases were submitted for rabbinic decision, as reflected in the Responsa literature from many countries and centuries, "therapeutic contraception" was prescribed with virtual unanimity, while abstinence either did not enter the discussion or was rejected as a solution.

Furthermore, the value of conjugal love, with procreation impossible, was held in high enough regard to have it override the intrinsic objectionableness of certain contraceptive devices. Some were declared forbidden in any case, with the Respondent suggesting more preferable methods to the questioner, but the permissibility of contraception in principle was thus affirmed.

Implications of the above principle can be yet better appreciated if the traditional Roman Catholic attitude is noted. In "Contraception", Professor John Noonan's exhaustive survey of the history of the Church's rulings on birth control, only two instances are recorded where the question of therapeutic birth control was addressed to the authorities.

"Is contraception permissible when the woman's life is at stake?" was the question put to Peter Cantor in the twelfth century and to Paul Laymann in the seventeenth. The answer in both cases was an unqualified "No". The latter, an authoritative Jesuit moralist, explains: "If, in some cases, such permission to prevent conception were given to women, it would be wonderfully abused . . . ."

Another point of contrast is the concept of natural law, according to which the procreative possibility is essential to the marital act, and conscious frustration of that possibility a violation. In Judaism, the naturalness of the act is not defined in terms of procreation, as this is only one of its purposes, and so the mitzva of onah applies even to times when impregnation is impossible.

The naturalness or integrity of the act is defined, rather, in terms of its purer heterosexual character and in terms of the natural satisfactions it allows for the wife. Without going into too much detail it can be said that contraceptive devices which interfere with these properties would be deemed less acceptable than an oral contraceptive which leaves the marital act unimpeded.

Even the fact that the frustration of procreative possibility is conscious and deliberate does not detract from the "integrity" of the sex act. Procreation is an imperative that must be heeded: certain contraceptive devices are objectionable but contraception at any given moment, with proper means and proper motivation, is admissible.

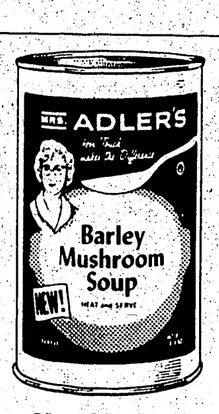
The hundreds of Responsa that cumulatively yield the above generalizations, it must be remembered, have nothing to do with the population explosion. They were addressed to individual couples whose individual, specific query had come before them. These couples were never in a situation where they might aggravate a world

'PROCREATION IS A MITZVA, BUT IT IS JUST AS RECKLESSLY SELF-INDULGENT TO OVERBREED AS TO REFRAIN FROM ANY REPRODUCTION'

problem; on the contrary, the Jewish community was very often in a position of seeking to replenish its depleted ranks after progrom or exile. It is very much in such a position today, viewing the European destruction on the one hand and the threat of Arab population growth on the other.

As to the problem of the world at large, one could imagine what the counsel of our rabbis, had it been sought, might have been. Their spiritual but this-worldly orientation would invoke the application of both idealism and enlightened responsibility: procreation is an unselfish mitzva, but it is just as recklessly self-indulgent to overbreed.

But where the rabbis have ruled more explicitly is in the area of marital sex: conjugal love is a mitzva important enough to set aside the inhibition against contraception when indicated. And the indications, therapeutic and otherwise, take all relevant factors into consideration.



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TORONTO WOMEN'S NEWS

BAZAAR WORKSHOP

Pioneer Women held a bazaar workshop Wednesday evening. Mrs. Pamela Jackson was guest speaker.

GENERAL MEET

Mothers Association, Eitz Chaim Schools, held its frst general meeting of the season Tuesday night. Rabbi S. K. Weinberg, principal of the general studies department, was guest speaker.

Board members are: Mrs. J. Silver, past president; Mrs. N. Fishbane, president; Mrs. P. Kopstick, 1st vice president; Mrs. M. Weisberger, 2nd vice president; Mrs. D. Schmertz, financial treasurer; Mrs. L. Rubenstein, dues treasurer; Mrs. D. Tward, corresponding secretary; Mrs. A. Weinstock, recording secretary. Program: Mesdames H. Mager, G. Weinstock. Social: Mrs. A. Mandel; pushka fund, Mrs. T. Green; library cards, Mrs. M. Zeifman; publicity, Mrs. E. Klein; telephone, Mrs. I. Feldman. Board members: Mesdames Adler, Bleeman, Botnick, Bobrowsky, M. Blum, I. Eisner, G. Felder, I. Frankel, Gluckowsky, Goldwasser, Kunreich, Horn, D. Luwish, C. Nussbaum, N. Ochs, W. Menzelefsky, M. Karoly, N. Rabinovitch, M. Ryback, P. Schwartz, Shydlow, A. Turin, S. K. Weinberg, J. S. Weinberg, B. Wurtzurger, B. Urman, A. Zachs, H. Marder.

OPENING MEET

Sisterhood of Shaarei Tefillah held its opening meeting recently. Mrs. Al Sugar presided; Mrs. Abe Sheff took the minutes. A demonstrator from Consumer's Gas spoke. Mrs. Jack Ross discussed the annual carnival. Mrs. Harry Magder and Mrs. Abe Sheff are cochairmen for Theater Night next month.

Mrs. A. Zeldin announced a raffle will be held on Hanuka. It was noted that Mrs. Nat Miskin sold $900.00 in shifts.

MEETING

Sisterhood of Beth Am Synagogue held its opening meeting Tuesday, September 10th.

TEA

Golda Meir Chapter, Hadassah, held its annual fall tea last Sunday afternoon at the home of Mrs. Keith Alexander.

A BRIDE OF THE YEAR -- Mrs. Lili Birenzweig, daughter of Mr. and Mrs. Alexander Grossman of Toronto, who was recently married to Jehoshua, son of Devora and Moshe Birenzweig, Tel Aviv. Mr. Grossman is president of Belmont Construction.

TORONTO SYNAGOGUES AND ORGANIZATIONS

WILL CONDUCT CLASS

Starting Friday evening, November 1st, 8:30 p.m., Rabbi Felder of Shomrei Shaboth Congregation will conduct a class for senior high school and college students at his home, on the works of the Rambam. Studies and discussions will be held in English.

INSTALLATION

Men's Breakfast Club of Beth Am held its installation meeting recently.

PARTY

Last Sunday evening, Shaarei Tefillah Synagogue held its installation party. Rabbi Meyer Berglass, new rabbi, spoke.

BOARD MEET

Beth Jacob Synagogue held a board meeting recently. Opening meeting took place at the synagogue Monday evening. Rabbi Moses J. Burack spoke on: The Call of the High Holy Days.

Mrs. J. Isakov, in honor of her son's bar mitzvah, was hostess.

UNVEILING CEREMONY

The Borochov Movement (Ahdut-HaAvoda, Poale-Zion, Independent Workers' Circle, Dror Youth, Borochov Schools) will hold the unveiling of the monument in commemoration of the Six Million Martyrs, at Mount Sinai Cemetery on Sunday morning, September 29th. Among the speakers will be: David Lewis, Q.C., M.P.; Sidney M. Harris, Q.C.; Julius Hayman; Harry Simon; Joseph Kligman; Paul Godfrey; Rev. Nathan Stolnitz, M. Epstein. Israel Appel will preside.

CALLS ON EVERY JEW

Rabbi Joseph Kelman of Beth Emeth Bais Yehuda Synagogue calls upon every Jew in Toronto to support the financial needs of the Nigeria-Biafra Relief Fund. The Rabbi said that donations are tax deductible. "We of the Jewish community will be coordinating with organizations such as the Red Cross, Oxfam, United Church of Canada and the Canadian UNICEF Committee in this humane undertaking."

SENIORS MEET

Adath Israel Seniors Club met Tuesday afternoon.

OFFICERS INSTALLED

Installation of Adath Israel Brotherhood officers will take place Sunday evening, September 29th.

ANNUAL DINNER

The annual dinner of Toronto's Beth Jacob High School for Girls will take place Sunday, December 8th, at Torath Emeth, according to its president, Rabbi M. J. Bobrowsky.

Cochairmen of this year's campaign are Dr. Morris B. Weinberg and David d'Ancona. Theme: 1966, over 50 students; 1967, over 70 students; 1968, over 100 students.

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IN A FREE LAND AT LAST.-Varied emotions—the greatest, happiness—can be seen on the faces of those in the above photos. Refugees from Morocco are disembarking at Toronto International Airport, having left their native land in search of freedom.

Air transport to Canada—some are in Montreal—was sponsored by the United Hebrew Immigrant Aid Services.

ISRAELI SCHOOLS WILL USE EDUCATION-TV

Jerusalem (JCNS) - More English and Arabic will be taught in Israeli schools, which opened for the autumn term with attendance by 686,000 pupils and another 95,000 in kindergartens.

After successful testing in a small number of selected schools during the last two years, television will be used as a teaching aid in 400 schools in the centre of the country, and a reform of the educational structure has begun by the opening of eight comprehensive secondary schools.

English is now being taught from the fifth year, attended by ten-year-olds, in elementary schools, and lessons in scientific and technical English will be given to pupils of that age in a small number of schools as an experiment.

Arabic and Middle East studies are being included in the curriculum in a large number of elementary and secondary schools, and Israel's Arab schools will teach Hebrew from the third year.

RECIPE OF THE WEEK

CARROT AND SWEET POTATO TZIMMES

1 lb. (or more) flanken
2 lbs. carrots
3 sweet potatoes
2 tblsp. honey
1/4 cup brown sugar
1 tsp. salt
Dash of pepper
1 cup water
1/2 cup tomato juice
2 tblsp. chicken fat
1 tblsp. flour
1/3 cup cold water

Trim meat of all fat. Saute minced onion in fat. On high flame, sear meat on all sides in the sauteed onion. Lower flame; add all other ingredients except the flour and cold water, and cook for 1 hour. Remove meat from tzimmes, thicken with flour and cold water, simmer with thickening for 10 minutes, keep shaking pot so that the flour paste does not settle to the bottom. Put meat back, and place in moderate, 375 degrees oven (covered) for 1 hour. Before putting tzimmes into oven make sure it has enough juice so as not to be too dry. Add a little more water if necessary.

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PROLOGUE TO A SIMKHA

by Ruthie

We went to a wedding. And we were waiting for this wedding like for the Messiah. Why? Nu, just like that. Maybe because the groom is a favorite of ours.

But this wasn't a wedding like all weddings. Because we had to go to another city. The expense? Don't ask! I'm only glad it was HIS side of the family. Otherwise he'd squawk. And I was happy.

Naturally we went by plane. A car? Perish the thought. The trip would be too long, we'd miss the Oifroofn (when the groom is called to the Torah), the kids would want to sightsee on the way, m'verrt oisgemootchet (you get knocked out). A million reasons. So we flew.

Nu, we couldn't say it's not the most convenient way to go anyplace. Only, that's not all. The bride lives in still a different city. So we had to face that trip too. You can't say we weren't game.

****

We got through the first lap without incident.

We still were at the airport when we were told how we'd sleep. Every kid was separated. Each one went to another house. It's a wonder Ned and I slept under the same roof.

That wasn't so bad. But how do you split the luggage? So the whole time it was a constant shleppanish (drag). Bras and girdles, dresses and suits were carried from house to house.

And I was looking forward yet to a nice rest! So how could you when it's only polite to pitch in? If you sat still, you got a dirty look. Mayla (oh, well).

Nu, so we overcame the first part mit mazel (with luck). The Oifroofn went off without a hitch. You should have seen the tisch (table). Loaded. From that time on, no matter how I tugged, the pinch of my girdle never let up.

****

But the best was yet to come. The wedding started with flying colors. My family rented a chartered bus for all the guests. And airconditioned too. At least, it was supposed to be. Every now and then a trickle of air seeped through a window crack. We were like a stifling herd of cattle. And everybody cackled like hens throughout the three-hour ride.

Three times the bus stopped on the way. The gowns, hung up in plastic bags, kept flapping in everybody's face. Those lying flat on the back seat kept falling off whenever the bus took a bump.

Some of the men were smart. They wore their tux. All they had to do was put on their ties. But what woman would ride so long in fancy high heels and a gown?

****

Which brings us to the final arrangements. There was a huge powder room in the hotel (it was a hotel affair) where the girls could change.

But Ned reserved a suite of rooms for us. We figured on spending the night and flying back next morning. We wanted a decent night's sleep.

So what happened? No sooner had some of our relatives dershmekt (smelled) we had private quarters, they all barged in to change without even a by-your-leave. I'm telling you, it was like Union Station.

And some of the adjoining doors got stuck. You should have seen Ned. At one point he couldn't get into the bedroom after his shower. So he had to sprint from one end of the hall to another with only a towel wrapped around his middle and a shower cap. I tell you, it was a Yiddish theater.

Finally, somehow, we all were dressed and feathered. So you think that was the end of our woes? A nekhtige tug (yesterday's day).

The groom's mother (our side of the camp, as if you don't know) burst in in tears.

"Oi," she wailed, "guess what!" We could hardly mintter (revive) her.

"Nu, so?"

"The bride's mother is wearing the same dress like mine."

Every female looked stunned. What could be worse? I ask you.

****

But everything came out A-I. Our side looked marvelous; the makhitaynesta (the other mother), also.

But the most important thing is, khussen-kalla (bride and groom) should be happy.

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Jewish man, widower, living in Virginia, U.S.A., wishes to meet refined Jewish lady, preferably 35 to 45 years of age. Write full particulars and enclose snapshot to box number 3367, The Canadian Jewish News, 3433 Bathurst Street, Toronto 19.

Young business girls, 23 and 24 years of age, would like to make the acquaintance of same; object friendship; reply box no. 3373, The Canadian Jewish News, 3433 Bathurst St., Toronto 19.

Gentleman, 36, good looking, 5'10", wishes to meet compatible girl 25-30; object matrimony. No objection to small child under 5, if separated. Relatives and friends welcome. Reply in confidence. Box No. 3373, The Canadian Jewish News, 3433 Bathurst St., Toronto 19.

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BATHURST-SHEPPARD Housekeeper wanted for babysitting and light duties; 5 day week; 8 a.m. to 5 p.m. Call after 6 p.m. 630-8512

An agency picture — by radio — from the town of Suez showing Egyptian workers removing debris after the artillery duel with Israel across the Canal

BULLETINS

HUNGARIAN STUDENTS IN TALMUD TORAH CONTEST

Budapest (JCNS) - Jewish students from Hungarian villages, as well as the towns of Budapest, Miskolc and Debrecen, took part in the annual Talmud Torah competition organized by the Central Board of Hungarian Jews in Budapest community centre and directed by Dr. Imre Benoschofsky, the Chief Rabbi.

The young people were addressed by Dr. Geza Seifert, the president of the Central Board, and Mr. M. Szirt, warden of the Budapest community, and a total of 22,500 florint (about $2000) was distributed as prizes to the successful competitors.

NEPAL CROWN PRINCE IN ISRAEL

Tel Aviv, (JCNS) - The Crown Prince of Nepal, Prince Birendra Bir Bickram Shah Dev, 24, is expected to arrive in Israel for a two-week visit as a guest of the Foreign Ministry. He is on his way home from his studies in England.

POLISH AUTHORITIES CLOSE DOWN COFFEE HOUSE

Meeting Point For Zionists

London, (JCNS) - After declaring that the coffee house at the Warsaw State Institute for Publishing was "a meeting place for revisionists and Zionists" (stock terms for "Jews and anti-Socialists") the Polish authorities have closed it, demonstrating once again that to be a Jew in contemporary Poland is to be considered an outcast and worse.

Leading Polish writers had used the coffee house as a meeting place for years, among them Mr. Antoni Slonimski, a former chairman of the Writers' Association. Mr. Roman Zambrowski, the former leader of the Polish Communist Party, was another frequent visitor.

Mr. Slonimski's father was a baptized Jew, and he himself was born a Roman Catholic. Mr. Zambrowski is of Jewish origin, but has always been strongly and openly anti-Zionist. Nevertheless, it was enough for two prominent frequenters of the coffee house to have some kind of Jewish connection, however tenuous, for the authorities to close it down.

The publishing house, Poland's leading State-owned concern in this category, had as little connection with "Zionists" as its coffee house.

Most, if not all, editors of Jewish origin were dismissed months ago, when Poland's anti-Jewish campaign was at its height, and it no longer publishes books by Jewish authors.

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no cards

TORONTO OBITUARIES

BAKER, MYRNA - On Sept. 12th, late of 11 Shallmar Blvd.
CAPLAN, BESSIE - On Sept. 10th, late of Toronto.
FEIGAN, NAOMI - On Sept. 13th, late of Jewish Home for the Aged.
FELDMAN, ANTHONY - On Sept. 12th, late of 21 Pannahill Rd.
GELLER, YETTA - On Sept. 11th, late of 15 Canyon Ave.
GINSBURG, MORRIS - On Sept. 12th, late of 2121 Bathurst St.
GOLDBERG, ROSE - On Sept. 12th, late of 3826 Bathurst St.
HOFFMAN, MAX - On Sept. 14th, late of 57 Elm Ridge Ave.
KAPLAN, ISAAC - On Sept. 11th, late of 93 Raglan Ave.
KORMAN, BELLA - On Sept. 15th, late of Timmins, Ont.
NORCLIFFE, MOLLY HELEN - On Sept. 13th, late of 221 Joicey Blvd.
PINKUS, SADIE - On Sept. 12th, late of 4979 Bathurst St.
REID, BEATRICE - On Sept. 15th, late of 4 Esther Lorrie Dr.
SIGAL, MANLEY - On Sept. 12th, late of 569 Sheppard Ave. W.

MONTREAL OBITUARIES

ABRAMOVITZ, FANNY - On August 31st, late of 4501 4th Street, Chomedey.
ABRAMSON, ISAAC - On September 11th, late of Montreal.
ALLMAN, MAC - On September 3rd, late of Montreal.
BERCOVITCH, BEATRICE - On August 29th, late of 4707 Roslyn Avenue.
FEIGIN, LOUIS - On August 28th, late of Montreal.
HEITNER, EPHRAIM - On September 11th, late of Montreal.
HOFFER, MAX - On September 1st, late of Montreal.
ISAACS, SAM - On September 3rd, late of 7925 Kingsley Road.
JACOBSON, SAM - On September 11th, late of 7787 Stuart.
MILLER, HYMAN BAER - On September 1st, late of Montreal.
MYERSON, RIVA - On September 1st, late of Montreal.
RUBY, SAUL - On August 31st, late of Montreal.
SKLAR, MARY - On September 4th, late of Montreal.

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On the 18th day of Elul 5728 **RABBI ISAAC JOSEPH KAPLAN**, beloved husband of Sarah, beloved father of Shepperd, Sidney, Jacob, Mary and Morris, and of the late David and Benjamin, beloved grandfather, passed away. He received his early education at the famous Volozhyn Yeshiva and later studied under the most eminent scholars of the time, including the great Chofetz Chaim of saintly memory. Prior to his last illness he was very active in Jewish religious communal activities. He was leader of the Chevra Kedusha of the Minsker congregation. He was also a member of the Torah Avodah and other congregations. He was widely known and highly respected for his Talmudic knowledge. Interment will be in Jerusalem, Israel.
Shiva is at 7 Kainona St. Downsview.

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The officers of the Kieltzer Sick Benefit Society and the Kieltzer Ladies Auxiliary take this opportunity to wish all their members and families a very happy, healthy and prosperous New Year. We would like to extend our New Year's greeting also to the President of our homeland, Israel, and express our hopes for peace throughout the world.

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the lively arts

THEATRE MUSIC FILM

by D. COHN

* Ida Kaminska, director of the Jewish State Theater of Poland, who is now in Israel before leaving for New York, says that other members of the troupe have also left Poland in addition to herself, her husband and her daughter.

"Three women have left and now there will be more," she said.

Miss Kaminska, long an outstanding performer in Yiddish theater, fled to Russia from Poland during World War II and returned to Warsaw in 1946 to become manager and director of the Jewish Theater in Poland, which became the Jewish State Theater in 1949.

The theater has its own house in Warsaw and plays before audiences with translation devices since Yiddish is not widely understood in Poland.

It was in the sensitive role of the aged Jewish woman whose business is taken over during the Nazi era in the film, The Shop on Main Street, that Miss Kaminska became familiar to the non-Yiddish world and received unanimous acclaim.

Miss Kaminska was asked if there would be much of a future for Yiddish theater in Poland. She hesitated a moment and replied, "Not for long."

* Artur Rubenstein made his debut at Carnegie Hall at the age of 12.

* Peter Ustinov's clever ways with accents and his robust portrayals appeal to the young audiences when he's actually doing something. When he stops for closeups, interest wanes.

* When Maestro Leonard Bernstein conducted in Israel recently, he said, "I feel like a native." It was his third visit in thirteen months. He was accompanied by his daughter Jaimie and son Alexander.

* Funny Girl has been in the making for seventeen years. Producer Ray Stark commissioned the screen play in 1951 after the death of his mother-in-law, Fanny Brice. The original story by Isobel Lennart was called, My Man, one of Fanny's great and most poignant hits.

* Says Sammy Davis, "When I'm with Frankie (Sinatra), I talk about everything except Mia (Farrow). And when I'm with Mia I talk about everything except Frankie." This is how Sammy stays friendly with both. And Sammy is everybody's friend.

He went to see Liz Taylor in the hospital after her operation almost as soon as Richard Burton. He also is very friendly with Mai Britt from whom he is separated. "It sounds corny but I have great respect for her. We are good friends and I see her all the time." However, there are no signs of a reconciliation.

He sees their three children all the time and they were with him this summer in London, until some threats against his life were received.

* Checks for another forty percent profit on Fiddler on the Roof will be received by investors by the offices of Harold Prince, producer of the hit musical. Profits to date are 1,129 percent, according to a spokesman. Fiddler starts its fifth Broadway year this Sunday. Distributions so far are $4.2 million; investment was $375,000.

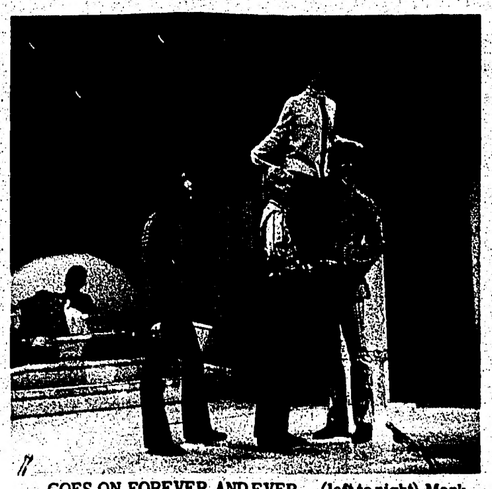
* Marriage changed the life of John Garfield, Jr. "I used to be a real slob. I wore terrible suits, filthy ties, unclean shirts, but my wife straightened me out. She made me aware of clothing. If I hadn't found such a wonderful girl I wouldn't be married. I could spend the rest of the hour talking of her."

Garfield is the son of the man who played the toughie of Body and Soul, Four Daughters, Dust Be My Destiny, and others. He died of a heart attack in 1951 at the age of 39.

Garfield Jr.'s hair and eyes are like his father's. He is 6'2" and weighs 160. His is close to Edward G. Robinson who starred with his father in The Sea Wolf.

Garfield lives in Los Angeles where he was born. He spent his early years in New York. "I like New York despite its being filthy. It doesn't make a pretense of being dirty, it's really dirty. That's the kind of place New York is. It is what it is. Los Angeles is nondescript. We came to New York because my father, a native New Yorker, got sick of California. I was eight years old when he died. I'd be really worried if I thought I had only fourteen more years to live. My memories of him are very, very private and I don't like to discuss them. My mother has all his films."

DIEFENBAKER SCULPTURE PRAISED.-The newest bust of the Rt. Hon. John G. Diefenbaker by Toronto's sculptress Rae Katz-Platner has been acclaimed by art critics as one of the best portratures of the former Prime Minister of Canada. The artist is the wife of the well known Yiddish writer Israel Platner.



GOES ON FOREVER AND EVER -- (left to right) Mark Allen III, Bob Jeffrey, Jill Choder and Gene Masoner in the Toronto version of Your Own Thing, at The Playhouse Theater.

NEW DANCE COMPANY

Tel Aviv (JCNS) - A new dance company, the Bat-Dor Troupe, sponsored by Miss Bethsabee de Rothschild, made its first public appearance in Herzlia last week. Performances in Tel Aviv are scheduled for this month.

The company, led by Miss Jeanette Ordman, of Johannesburg, will be independent of the Batsheva Dance Company, an earlier venture of Miss de Rothschild. It will consist of five boys and five girls. Two choreographers, Mr. Antony Tudor, of Britain, and Mr. Rudi van Dantzig, of Holland, have already directed five original ballets with the new group.

HITTING THE HIGH NOTE OF SUCCESS.-Cantor Paul Sheldon, rising young, Canadian tenor, whose second album, Songs of Israel, is on the market. The Gordon Kushner Singers form a melodious background to the Cantor's lyrical voice.

Toronto After Dark

ANNIVERSARY YEAR

This month, to October 12th, the Canadian Opera Company celebrates its 20th anniversary year with the choicest of operas at O'Keefe Center. Performing with much success are: Aida; Louis Riel, brought back by popular request; Tosca; La Boheme; Salome. Canadian debuts are made by: Mirna Lacambra, Gloria Lane and Carlos Barrena, in Aida; Paul Trepanier, in Louis Riel; Marina Krilovici, in Tosca; Pierre Duval, in La Boheme; Maria Kouba, in Salome.

SEXY COMEDY

There's A Girl In My Soup, starring Betsy von Furstenberg, continues at the Royal Alexandra. The public loves it despite critics.

PREMIERE

August Strindberg's The Ghost Sonata is having its North American premiere at the Central Library Theater. Produced by Montor Productions, the play is directed by Adam Ludwig, who is remembered most for his direction of Kafka's The Trial, and designed by Simeon Posen.

NEWEST DISCOTHEQUE

The Banana Factory is the newest discotheque to make the local scene. Centrally located on Merton Street, it caters to the senior jet set.

FUNNY ACT

The Reycards, presenting one of the funniest and most polished acts, is making their two-week appearance in the Hook and Ladder Club of the Beverly Hills Motor Hotel. Rey Ramirez is the lead singer; Ricky Castor is the comic. Together they produce an atmosphere of near-hysteria.

CANADIAN FIGURE -- Bernard Turgeon, who plays the title role in Louis Riel, presented by the Canadian Opera Company during its performances this month at Toronto's O'Keefe Center.

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ROW IN SAXONY

Duesseldort (JCNS) - Representatives of the Christian Democratic, Social Democratic and Free Democratic Parties in three rural communities in Lower Saxony have been sharply rebuked by party leaders for organizing joint lists of candidates with the extreme Right-wing National Democratic Party for the council elections on September 29.

The arrangement, which cannot be revoked, has caused widespread public protests in West Germany. Social and Democratic leaders in Hanover, the State capital, have announced that the local functionaries responsible are to be ousted.

Some of the local representatives said in their defence that political motives should not be attributed to their decision. They had been guided solely by practical considerations in their districts and the need for co-operation.

Herr Richard Langeheine, the Minister of Culture and Christian Democratic chairman in the State, said that the local groups had acted against the strict instructions of the party leadership.

Dr. Georg Diederichs, the Social Democratic Minister President of the State, condemned the attitude of the Christian Democratic Party's local leaders and declared that the agreement weighed heavily on relations between the Christian Democratic and Social Democratic coalition partners in Hanover.

Herr Hans-Dietrick Genacher, the deputy chairman of the Free Democratic Party, said that local representatives had acted against official policy.

GESTAPO KILLERS ACCUSED

Duesseldorf (JCNS) - The trial opened in Hamburg of two former members of the Nazi Gestapo accused of murdering hundreds of Jews in the Polish city of Przemysl during so-called Gestapo "resettlement actions" between 1941 and 1943.

Karl Reisener, 54, and Ludwig Schroeder, 55, are charged with killing the Jews mostly at executions, but also individually in some cases.

Walter Stegehann, 62, a third former Gestapo member, is accused of complicity in these murders.

The Nazis often rounded up Jews under the pretext that they were to be "resettled" elsewhere and then killed them.

This is the fourth major war crimes trial to open in Hamburg and it is expected to take four months.

PROCEEDINGS IN KIEL

Within a week of the opening of the trial in Kiel of Heinz Richter, 65, Hans Hasse, 63, and Heinz Schlechte, 58, three former S.S. members charged in wartime complicity of the mass murder of Jews in Eastern Europe, the proceedings respecting Schlechte were separated and suspended because of an application to the West German Constitutional Court at Karlsruhe.

The jury has asked the Constitutional Court to clarify whether the law suspending the operation of the Statute of Limitation respecting capital Nazi crimes until December 31, 1969, infringed basic German law.

The judge said that investigations respecting Schlechte had been opened in October 1965, after that law came into force (April 1965). Without the new regulation Schlechte's alleged offences would have been no longer subject to legal proceedings.

PLAN TORAH CITY

Jerusalem (JCNS) - Some 200 American graduates have arrived in Israel to form the Israel Torah Research Institute, a new kind of yeshiva, as the initial stage of a "Torah City" for the study of medieval Jewish science.

This $8 million "City" was planned for the Jerusalem suburb of Romema, with an autonomous centre for 250 families, by 38-year-old Rabbi Mordechai Elefant.

Because of the Six-Day War, however, Rabbi Elefant decided he could not wait for his "City" to be built and so he rented an old English hospital in the Arab village of Beit Safafa on the southern outskirts of Jerusalem. Until this is ready, the group is staying in an East Jerusalem hotel.

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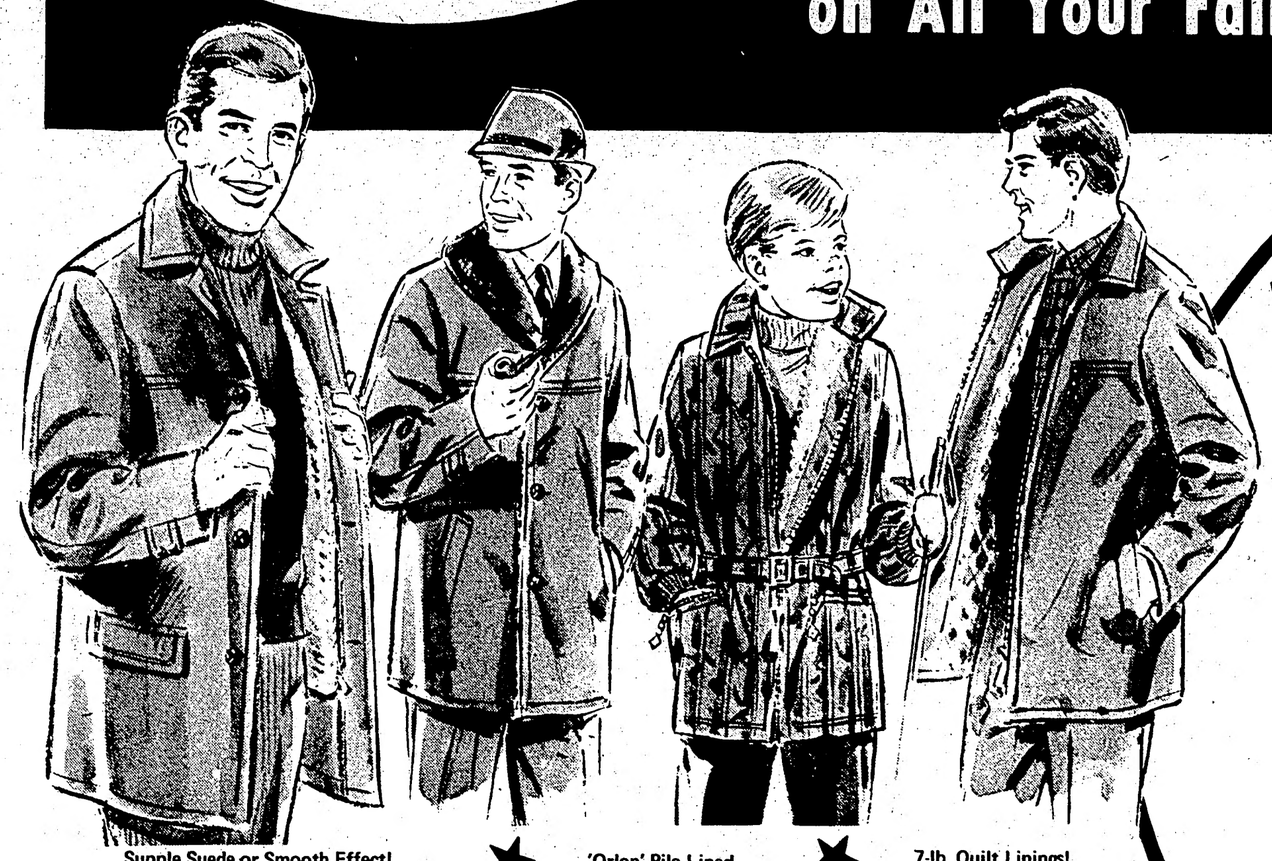

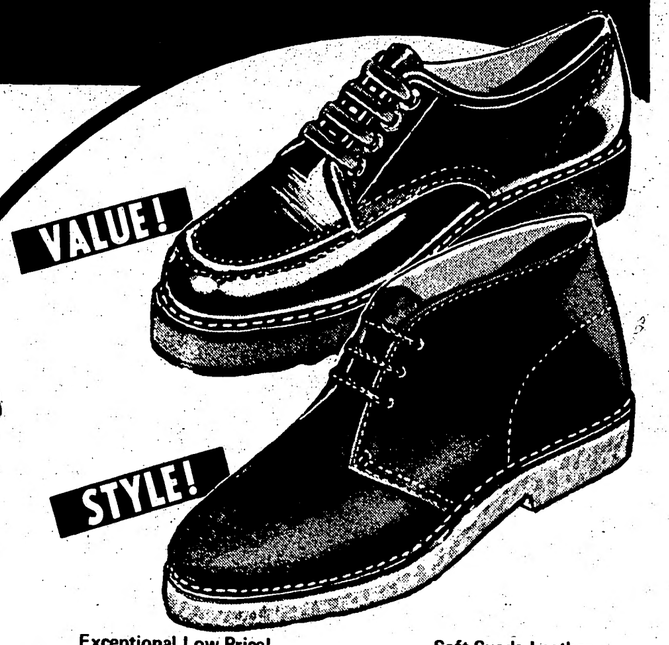

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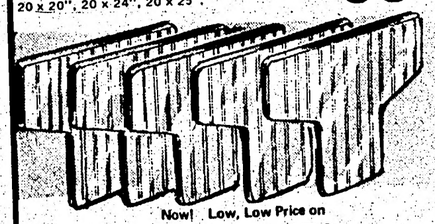

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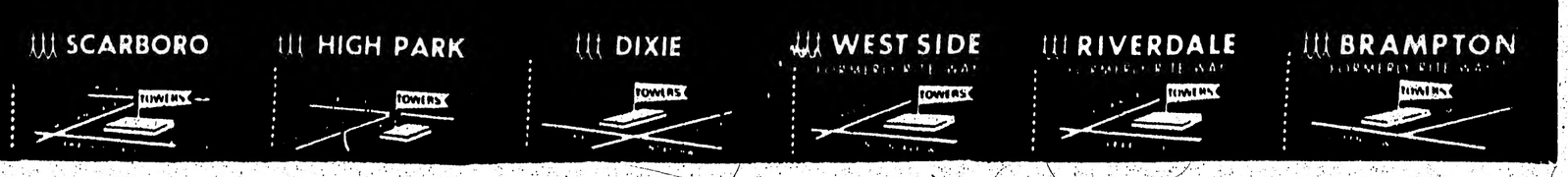
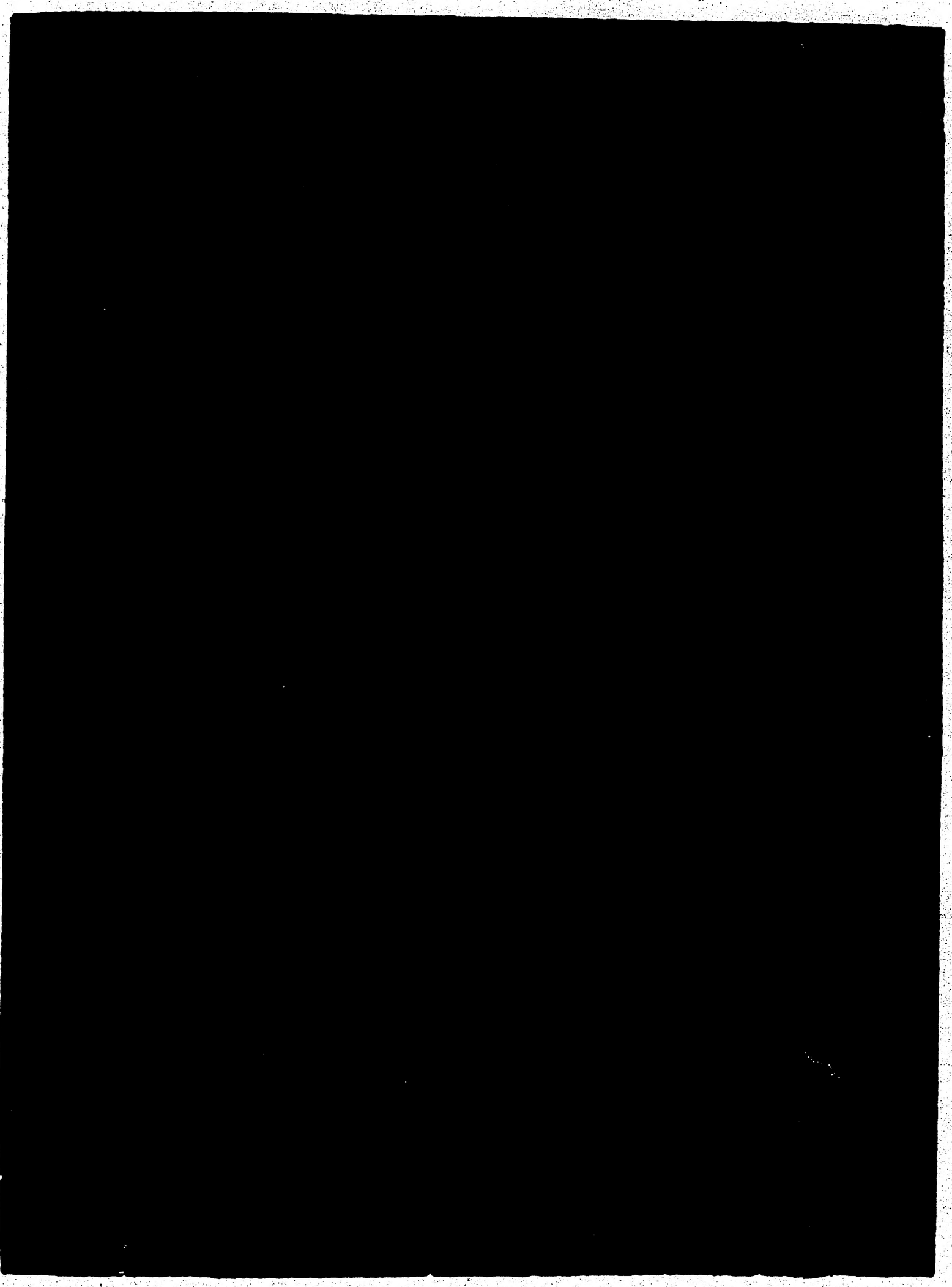


THE CANADIAN JEWISH NEWS

5729

MAGAZINE

NEW YEAR SUPPLEMENT ● 24 PAGES ● Friday, September 20th 1968



"...And in the seventh month, on the first day of the month... is a day of blowing the ram's horn..."

NUMBERS, 29 : 1

The Prime Minister's New Year Message to the Jewish Community

CANADA

PRIME MINISTER · PREMIER MINISTRE

I am delighted that this year's High Holiday provides me with an opportunity to warmly greet Jewish citizens of Canada and to extend to all of you sincere best wishes for a Happy New Year.

Canada is a richer country for the effective role Jewish citizens have played in her development. Our spiritual resources have been enhanced by your faith; our diversity, by the long history of your customs and traditions.

May you continue to build on these foundations and remain a strong thread in the fabric of our Canadian unity.

P. E. Trudeau

Pierre Elliott Trudeau
Prime Minister

FROM THE EDITORS TO THE READERS

Again a year has passed and The Canadian Jewish News offers its best wishes to its readers.

We are proud to present this New Year 5729 Issue in which the most important problems of our time are discussed by a galaxy of eminent authors and contributors.

Here in Canada, and in the free world in general, to the Jewish community this New Year not only is one of prayer and taking a balance of our deeds but also one of thanksgiving to the Almighty for the liberties we enjoy. Here we are free to worship as we please, to develop our cultural heritage and to transmit it to our children. At the same time we have become integrated in this extraordinary North American community where men and women of all races and creeds can say: This truly is our home.

While we take stock of these blessings bestowed upon us, we cannot forget the less fortunate and oppressed, Jews and non-Jews the world over, living in despair and perhaps still awaiting a miracle.

We think of those being exterminated in the Sudan and in Biafra; of the starving children in India; of the persecuted in the so-called "people's democracies"; last but not least, of those brethren of ours in Eastern Europe. Also, we remember the Arabs who have been misled by dictators and tyrants into living the life of camp inmates instead of enjoying peace with their Jewish cousins.

True to the tradition of our faith, we proclaim our solidarity with the State of Israel, its people embattled in a fortress not of their making and striving for redemption and a better world.

With all progressive humanity we pray for respite from conflicts and obsolete wars and for the day when man becomes, in the spirit of our Messianic belief, brother to man when the Cains will have lost their power and peace comes from Zion.

A HAPPY NEW YEAR!

THE CANADIAN JEWISH NEWS
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Our best wishes to you for the New Year. May it be one of health, happiness and goodwill

We look back with appreciation and thankfulness for our continued growth in the year past. We look forward with confidence and resolve to the year ahead.

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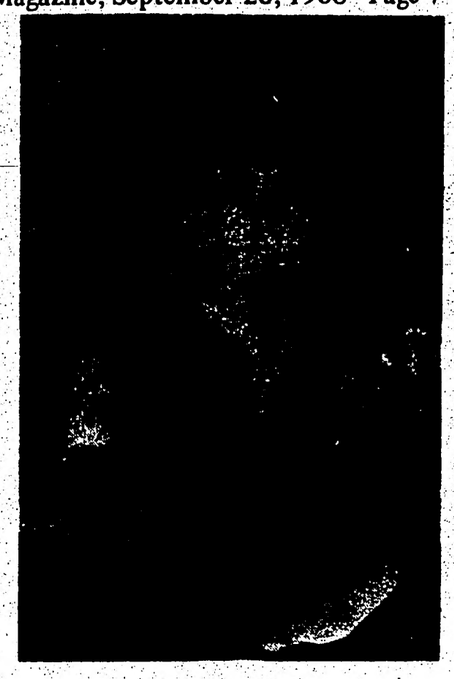
WHY I AM A JEW

Famous author who survived Auschwitz examines his conscience on the eve of the New Year



by Elie Wiesel

AS a child, I would often be taken by my mother to the Vishnitzer Rebbe from whom she would invariably solicit the same blessing: that I might grow up to be a good Jew, fearing God and loving His laws.

This aspiration, fulfilled in part and only in part, ever haunts me like everything else connected with the world of my childhood.

Today I know indeed that God is to be feared, I even know why, but I am inclined to question myself on the concrete implications of the first part of the aforesaid benediction: what does it mean to be a good Jew?

It is the epithet that worries me. Delete it and the problem as posed will appear simpler or will not be posed at all.

For in my view, to be a Jew constitutes not a problem but a situation in the existential sense of the term. I am a Jew because I am a Jew and not because I am considered as such. The Sartre thesis I cannot subscribe to.

To say of a Jew that his existence is conditioned by externals is to deny at the same time his identity and his creative force. As man, the Jew can define himself only in relation to his own being. He is an end in himself and not a function of something that does not exist.

Does this imply that the Jewish condition excludes any element of choice? No. The two notions are by no means incompatible. On the contrary, to be a Jew is, in the first place, to assume one's destiny as a Jew, and in the second place so to choose.

In other words, it is a question here of a choice to retroactive effect. It is because I was born a Jew that I can and I ought to choose myself so to be. On the personal level, this choice cannot but lead to identification.

It is in that sense that being a Jew for me means adventure, a constant questioning. "Israel is called the one who progresses," the Talmud tells us. A Jew is one who is continually on the move. His quest characterises him as much as his faith. Hardly is a system formulated before he challenges it. Hardly does he feel at home in a country, in an era, before he is expelled from it.

The milieu that he leaves and the one that greets him have no particular love for him, and while he is apt to understand them, he disturbs them. It is enough for him to come to the fore, no matter where, in no matter what role, so that philosophers and historians should be obliged to reformulate their theories from scratch. The Jew eludes all theories, all certitudes. The Messianic age itself he does not conceive of otherwise than a portent for waiting.

To be a Jew is often to wait for someone who doesn't come and, if need be, to become that very person.

What does this mean on the personal plane? For me it means that to be a Jew is to act for others almost involuntarily. By fulfilling himself as a Jew he is thereby enabled to attain the universal. The Jew who denies himself *qua* Jew in order to be able to help man, is only denying man in his turn.

For I do not admit the distinction which is customarily made between the Jew as man and man in general: the one is not at variance with the other. A Jew who works for his people, by that very act serves the interests of humanity of which all peoples are presumed to be part.

To be more precise, in fighting discrimination against Soviet Jewry, for example, I fight for the equality of the rights of man in general. In clamouring for peace in the Middle East I protest against the war in Vietnam. In trying to keep alive the memory of the Holocaust, I also do my utmost to expose the nuclear Auschwitz which threatens all humanity. It is only through his Jewish experience that a Jew can make himself useful to those who are not Jews. For a Jew can only be a man inasmuch as he is a Jew.

That is why, in my writing, the Jewish theme predominates: it helps me to treat the subject of man.

Certainly, had it not have been for the war, I would have lived my Jewish condition otherwise. For example, I would not have become a writer, or at least I would have written nothing more important than novels. And in the small yeshiva where I would have remained I would never have thought that one could be a Jew except by observing the 613 Commandments of the Torah.

Today I already know that this will not suffice. The war changed everything, including the relationships between man and man and man and God. For me, to be a Jew today is to relate this change.

For whoever passes through trial, whoever helps at a disaster or at a miracle, must transmit thereby something of himself. The Jew has always been obsessed with this duty. Like yesterday, he knows today that to live an experience, to forge a vision, without giving it any practical effect is to make death a present.

Nowadays then, to be a Jew is to bear witness—to bear witness to that which is and that which is no longer. The notion that each one of us is competent to speak in the name of all has never been more true than now. Save that now every living Jew also speaks in the name of those Jews who are no more. Is this too difficult? To be a Jew is to search out the difficult and then to overstep it.

One can testify with joy while evoking the rebirth of Israel or with anger in restirring the ashes of the Holocaust; what counts is the voice that gives to the testimony its human if not lasting worth. What counts also is one's inner attitude towards that which one transmits.

For my part, no testimony seems of any value to me unless the witness identifies himself with the subject. Art for art's sake has no longer any value. The objectivity of literature has nothing to do with us. To be a contemporary Jewish writer there exists no theme more human and more universal than that which contributes to the survival of one's people.

As a child, I knew all this without truly knowing it and without being able to express it. But I do not always know what it means to be a good Jew. Those to whom I could put this question are no longer there to answer me.

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WHY I AM A JEW

Former Christian clergyman states what Judaism means to him

by Abraham Isaac Carmel

WHEN an individual has spent 30 years searching for a faith by which to live, and finally embraces it, he is entitled to feel that he has come home.

Unlike born Jews, I did not inherit Judaism. It required a painful pilgrimage that led through all major faiths, and terminated in the complete alienation from all that was previously precious to me. Many hundreds of friends were left behind and absolute security renounced. There is no greater security than that enjoyed by a priest.

What was it that seemed to justify such a radical break from the past? What was there so unique in Judaism and the Jewish people that could project a person, as it were, from earth's atmosphere into space?

For when a Gentile embraces Judaism he does not simply change his beliefs, as occurs in conversions to other faiths. Conversion to Judaism involves a complete metamorphosis. A complete change of personality is demanded. Could any faith be worth so much? After 15 years, I have no doubts.

André Elbaz

Judaism has given me two unique and invaluable treasures which, in my opinion, justify beyond all expression the perilous and strange path the authentic proselyte must tread.

First, Judaism gave me a direct stream to God. There are no intermediaries or spiritual brokers in Judaism. No spiritual Thomas Cook and Sons can transport me from the cradle to the grave. The Jew must stand on his own two feet before Almighty God.

This means that my total moral and spiritual energies are directed to God alone. This is fundamentally different from my religious motivation as it was in the Christian world, and constitutes for me the most precious legacy of Judaism.

As a matter of courtesy, I am prepared to concede to other faiths, especially to the daughter faiths, the title "monotheistic." But sincerity forbids me to equate the trinitarian concept, with that of the Unity of God as so strongly stressed in mother Judaism.

Secondly, Judaism has given me a way of life that embraces and inspires every moment of the day. When I rise in the morning I do not, as the animal creation does, go straight to my breakfast. After preparation, I bind my head, the seat of my intellect, and my arm, the seat of my strength, through tefilin, to the service of my God and King.

Even the basic human operations of eating and drinking are not merely animal functions. The convert, no less than the born Jew is forbidden to eat the blood of animals. Neither may he eat the flesh of birds or animals that prey on other birds or animals.

Although my obedience to these laws is essentially rooted in their divine authority, I also see sense in their humane influence. Those who consume the blood of animals must surely be influenced in their natural life. In my desire to conform totally to the laws of kashrut, I am practically a vegetarian.

And when the Sabbath comes I do not merely celebrate a special occasion, by attending a service. An entirely new atmosphere pervades the house during the hallowed 24 hours of joy and rest. I am very sad when I hear those born into our great heritage refer to Shabbat as a burden or a nuisance.

I was fortunate in having experienced eight years of Shabbatot at Carmel College and two years in Eretz Yisrael. Shabbat is a release from the servitude of a tyrannical world. For six days a week the telephone summons me to answer its calls. On Shabbat the little black idol is pushed into a corner! Business correspondence can wait for a day, and so can travel!

This provides no empty vacuum. Instead of routine duty, I turn to our great and glorious literature, and I revel in the sacred liturgy for which I yearn the whole week. My three hours in synagogue are all too short. And when the festivals come around I relive the history of that people I chose as my own.

As a Jew, I am more than a member of a religious faith. I am also a member of a people—a nation that has its roots in the Holy Land, as it has also in the Holy Book. The *peoplehood* of the Jews is something the world has yet fully to grasp.

When, in 1953, after five years' probation, I cut history short in my own lifetime, I joined a people as well as a religion. I am a zealous religious Zionist, and believe that Israel will play a vital role in the ultimate era of Peace and Justice which the Messianic Age will bring to this fearful and divided world.

Prejudice against the proselyte is, alas, still strong, and he is rarely permitted to contribute his full potential to religion or education.

Nevertheless, I am truly grateful to be a member of a people that was morally and spiritually civilised when the Western world was submerged in superstition and savagery.

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THE COLONIAL JEWISH PEDDLER

PROGENITOR OF AMERICAN MERCHANDISING

By MAXWELL WHITEMAN

From Studies and Essays in honor of Abraham A. Neuman

In 1655 three New Amsterdam Jews, Abraham de Lucena, Salvador Dandrada and Jacob Cohen, requested permission of the Dutch authorities to trade and travel on that high road of commerce, the South River, as the Delaware River was once known, but their request was stubbornly refused by Peter Stuyvesant. Although they were permitted to send two representatives to dispose of the stock which they had already shipped, they were not allowed to barter or trade their goods as they had hoped. This incident, a cause celebre in American Jewish history, is probably the first instance of peddling by Jews in the mercantile economy of seventeenth century America. The Dutch restrictions against the Jews engaged in retail trade explain the absence of similar peddling expeditions. When later the ban was listed, it became possible for Jacob Lucena to travel along the banks of the Hudson River, trading with the white settlers and the Indians. The pursuit of peddling was Lucena's apprenticeship in a business which he began shortly after his arrival in Dutch New Amsterdam in 1656. After the English had conquered the Dutch in 1664 and subsequently lifted other restrictions, Lucena became a full-fledged tradesman.

The economic conditions of the colonial peddler differed greatly from the conditions that confronted the tens of thousands of Jews who became peddlers during the nineteenth century. There were no brilliant successes among the colonial peddlers, none who rose from rags to riches, no Gimbel or Guggenheim, no Straus or Seligman, but only those who stepped up a rung or two on the laddler of success. The Jewish peddler in the colonies was more than a pack carrier. Often he was a sutler, an Indian trader, a drayman, a mule-driver and an itinerant of many occupations. When he sold his wares travelling on foot, or with a horse and cart, he differed little from his nineteenth-century counterpart and, if good fortune persisted, he climbed further up the ladder to become a shopkeeper and perhaps a merchant. Colonial sutling was a branch of peddling. Sutlers like Manuel Josephson specialized in supplying English troops at the isolated forts with the seemingly insignificant items so vital to daily life.

The Jewish peddler at the end of the seventeenth century and in the first half of the eighteenth century is an elusive figure, but there were enough peddlers generally to be of concern to the colonies. In Massachusetts the wandering peddler required more than a license to sell his goods: he had to furnish a bond of assurance that he would not become a dependent. The Jew, in addition to these restrictions, was classed as an unwelcome stranger. Rhode Island with a religious climate a bit warmer to its Jewish merchants did not lure Jewish peddlers to its coast. In Connecticut in 1659 "David the Jew" was fined for peddling to children in the absence of their parents. By 1670 Jacob Lucena of New York had extended his trade to Hartford, but the subsequent history of Jewish activity in colonial Connecticut makes no mention of Jews specifically engaged in this trade. Before the Jew inherited the mantle of the Yankee peddler, or before he converted into a center of peddling, a war for independence was to be fought and a revolution, perhaps no less great, in the manufacture, sale and distribution of retail goods was to take place. New York and Pennsylvania became the active centers for Jewish peddlers, once they were properly licensed.

Although the Jewish peddler was by no means as common in this period as the Yankee, he was already being drawn into the same comic and anecdotal literature which had begun to envelope the Yankee. An account of a "Jew Pedlar" in a New York journal of 1753 was, with the substitution of a word, the Yankee himself.

In the course of this decade the Jewish peddler emerged as a specific figure in the colonial economy. The opening of the West in the 1750s demanded mobile merchants with ready goods to go to the Pennsylvania outposts, and the French and Indian War invited adventure and trade at the forts and stations in and about Albany, New York. The French and Indian War was to the New York peddler what the Pennsylvania outposts were to the Philadelphia peddler. Sutling and the Indian trade were easily stimulated. The sutler became involved in the marginal economy that was dependent on troops and the fortunes of war; on the other hand, the Indian trader, lured by the barter of furs and pelts for trinkets and hatchets, envisioned lucrative opportunities.

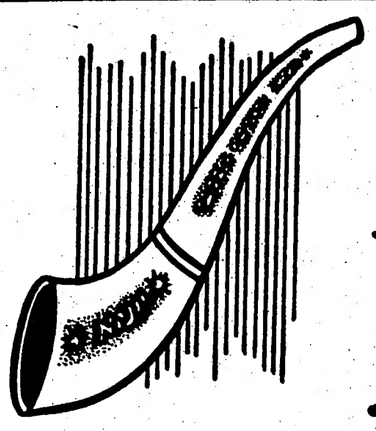
Colonial cutling attracted a number of Jews who, if they did not distinguish themselves by wealth, attained considerable prestige in the eighteenth-century Jewish community long after they surrendered the frontier post for city shop-keeping. Among these was Manual Josephson, linguist, scholar, and synagogue president. Josephson was a sutler during the French and Indian War and witnessed the results of the Indian massacres at Fort Edward in 1757. Jonas Phillips, in the years to come, was no less distinguished than Josephson. His first years in America were spent along the Hudson River, in supplying the military with groceries and dry goods that he carted from New York in exchange for furs when money was not available. Later in life, when he settled in Philadelphia, his auction house became one of the very first peddlers' supply outlets in the country. The comparative successes of Josephson and Phillips, about whom an extensive literature exists, dwarf the failures of those about whom few records have survived or whose destiny it was not to be remembered. The few contemporary notices that allude to peddling deal with the trade's occupational hazards, such as financial failure, disappearance, or murder on the highway. Levy Jacobs was among those whose fate remains unknown. He disappeared in the winter of 1759, and his partner, Mordiky Levy, advertised for him in vain in the New York press.

Others in the area of Dutchess and Ulster Counties encountered financial difficulties. They could not or would not pay for the merchandise which they had obtained on credit. Philip Samuel who was expelled from Boston in 1756, possibly for peddling without a license, was being hunted in New York in 1760. He, along with the partners Israel Joseph and Henry Mordicai, were publicly accused of absconding with merchandise of considerable value. Before they could be apprehended the trio fled to Holland.

The system of licensing of peddlers and hawkers in the colonies was carried over from England. Most of the colonies had their own system of licensing and established scales of rates or special fees for those who travelled on foot or by horse, or with a horse and cart. Since there was no reciprocal recognition among the colonies of peddlers' licenses, it is likely that the Connecticut Yankee who invaded New York State frequently did so without a license, as the New Yorker may have done when he went peddling in Pennsylvania.

Few records of colonial licenses have survived to indicate the total number of peddlers and the Jews among them for New York State, while among the extant licenses in Pennsylvania Jewish peddlers do not appear in these records until 1765 when Moses Abraham and Abraham Moses applied for a license to travel by horse.

Continued on page 23



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The youth that perplexes us

HOW BAD ARE OUR CHILDREN?

by Allan Grossman
Minister of Reform Institutions

AUTHOR
THE HON. ALLAN GROSSMAN, the only Jewish Cabinet minister of the Province of Ontario.

Because of the area of social concern with which my Department is involved, I frequently find that I am expected to have something bordering on a magic formula for everything from reforming criminals to raising model children.

I am not a professional social worker nor a psychiatrist; even if I were one, I would have no pat answers to such complex problems. This question of young people in the transitional period between youth and adulthood, with all the problems that arise, has been discussed by adults down through the centuries.

All of us have said repeatedly: "What are the modern kids coming to - I just don't understand them. We were not like that when we were kids."

Here's a quote on the subject of delinquency from the Edinburgh Review of 1851:

"What shall we do with our juvenile delinquents? is a question often asked, but as yet most unsatisfactorily and variously answered. 'Punish them more effectively,' says one class of philosophers, 'and so deter.' 'Educate them better,' says another class, 'and so prevent.' 'Open houses of refuge and asylums,' says a third party, 'and so reform.' But prisons multiply and are better regulated; Juvenile Offenders Acts are passed and boys whipped by the hundreds; the schoolmaster walks abroad enlightening our youth on geography, history, the steam engine and social sciences . . . And still, in spite of all, the vexing fact of a large amount of juvenile delinquency remains and the young offender gains ground among us, the plague of the policeman, the difficulty of the magistrate, a problem to the statesman and a sorrow to the philanthropist."

* * * *

I am not certain that any great measure of reassurance can be provided by pointing out that young people of today are not much different than we were. I am not even certain that this is true because there are some striking differences.

What I would like to do is report you some of my Department's experiences in this area. I would then like to present some of my observations on such recent phenomena as "campus protests" and the special dilemma of the 60's, "the drug culture", in the hope of stimulating discussion.

* * * *

Boys and girls in training schools are youngsters who have gone off the rails during the transition period between adolescence and adulthood, and they require help to restore some degree of balance. Many of these youngsters have reached the stage where community resources have not been able to meet their needs. Various agencies have tried assiduously to help them and finally have been forced to give up after these children have repeatedly come into conflict with the law.

Usually, these youngsters have been placed on probation numerous times and have been given supportive help in the community by various youth-orientated facilities. Finally, all other alternatives having failed, they have appeared in Juvenile and Family Court where a judge has decided that a training school will best meet their emotional, social and educational needs.

That is the point at which my Department enters the picture. In effect, then, my Department must cope with the most difficult youngsters from the community.

On any given day, the Department of Correctional Services has under its care over 3,000 youngsters. This does not mean that we have this many youngsters in our training schools. In fact, the majority - over 60 per cent of them - have been treated in our programs and are back in the community on placement, either in their own homes, or where this is deemed undesirable, on placement in foster homes. Thus, the fourteen training schools under the jurisdiction of my Department usually have a total population on any given day of about 1,300.

You should understand that children are admitted to training school only on a Court Order and only when they are under 16 years of age; however, the Department can, and often does maintain wardship until the child reaches the age of 18.

I would hope that all of you here would be aware that these schools, for the most part, provide completely open settings. I would hope that you all realize we use modern techniques of treatment, training and education in these facilities.

In the area of education, when a child enters training school, he receives training on a par or superior to that provided in the outside community. Our teachers and our academic programs must meet the Department of Education standards for all schools in the community.

Ours is a particularly difficult task because in a great many cases the children we must deal with are academically retarded by several years. If we are to get them back into the mainstream of the outside community, we must provide the academic upgrading that will permit them to take a place alongside their peers.

In these training schools we also provide vocational training. Important as academic and vocational training are, however, the main focus of our program is on social re-learning - on helping these youngsters to interact positively, to cope with their aggressive feelings, to contend with the pressures of conforming to society's norms.

I could go on and tell you about specific programs that we have for the youngsters who are under my Department's care. However, I think that you are interested more in prevention than in corrections per se. I have mentioned our programs only because they are a prime source of information about troubled youth and therefore are relevant to my topic.

Who are the youngsters who are presently in training schools and what were the factors leading to their admission to these facilities?

There are no simple answers to these questions, but I can tell you that generally these youngsters come from similar backgrounds. Among the variety of factors related to their unacceptable behaviour are such things as emotional and economic deprivation and a general breakdown of the family unit.

If I were asked to choose one word that epitomizes the failure of parents in the rearing of their children it would be "inconsistency". On one hand parents of the children with whom we deal have been too strict, on the other hand they have been too permissive. The ideal situation is one in which parents provide discipline which is firm but fair - based on realistic expectations and standards, and in which they are consistent in their treatment of their youngsters.

The popular belief is that all youngsters in training schools come from homes in which the basis of their maladjustment appears to exist in a dramatic and obvious form.

The stereotype is the home in which one or both parents are heavy drinkers and one or both parents are inadequate in many ways, irresponsible, involved in criminal behaviour, or even a combination of all of these things. We do have many youngsters from backgrounds of this kind. Many others, however, come from backgrounds in which the primary sources of their problems are much less obvious to the untrained eye. Let me give you a couple of over-simplified examples.

One boy who got into serious difficulties in his community was found, after intensive study of his case, to have extremely permissive parents. The day after he was admitted to training school he ran away and stole a car. Shortly after his return to the school he began to make a very good adjustment. Some time later he was interviewed by a member of my staff and among other questions he was asked which teachers he liked best - he named several. Asked why, he said, "because they are strict", "because they don't put up with a lot of nonsense in the class". In other words, those teachers who, unlike his parents, set limits on his behaviour were the teachers the youngster respected.

The second case involved a boy who came from a home where there was no lack of parental love. His parents were immigrants who wanted their son to have all the things they did not have as children. The mother worked and the father had two jobs. The boy was showered with material things - he had a bicycle, his own television set, in fact just about anything he wanted, except someone to turn to when he needed them. His parents were never at home, he did what he liked, and eventually committed some serious acts.

Obviously, in the two cases I have just cited, I have reduced complex situations to very simple terms. All of us know families in which the parents have been extremely permissive or very strict and their children have grown into mature, responsible adults.

The point I am trying to make here is that there is no substitute for a good family life. No matter how much youngsters rebel against parental authority, they still want someone to set certain standards. Even when youngsters respond with open resentment to parental direction, I am convinced that they subconsciously want and appreciate the setting of limits by their parents because they realize that such actions stem from love and concern.

Having said this, I should tell you that workers in the correctional field have noted that during the last ten years youngsters coming into training schools have exhibited an increased resistance towards adult authority. I think this reflects a general trend in our society, a trend that is understandable in terms of the tremendous changes which have taken place in our society during this decade.

Traditional values have been staggered by rapid change and new pressures. Developments such as the hydrogen bomb and The Pill have created moral dilemmas never dreamed of by our grandparents. The world is moving so quickly and technological development is so swift that new industries and totally new types of jobs are opening up every day. Thus it is much more difficult than ever before for young people to envision the type of work to which they might wish to commit themselves.

It is equally difficult for young people to find stable adult models with whom to identify. To fill the vacuum, youngsters are turning increasingly to their own age group and developing a subculture of their own in which they are more dependent upon each other and more independent of their parents.

Also, with the universal availability of education, accelerated by the provision of free text books, student loans, etc., the transitional period between childhood and the assumption of full adult responsibilities has been greatly extended. Youngsters remain in school much longer than previously, but are still economically dependent upon their parents during this period. When you and I were youngsters, it was generally held that the responsibilities of adulthood could only be assumed after achieving economic independence. But today it is somewhat unrealistic to insist that young people can expect to be given and experience adult freedoms, choices, emotions and responsibilities only after they have completed a protracted period in school.

In striving to establish a set of guiding principles, modern youth, to a greater degree than any of their predecessors, must choose what is acceptable, and at the same time practical, from a grab-bag of confused and sometimes twisted values. On the one hand, parents proffer values and standards which young people may consider "square". On the other hand, they are bombarded in the youth subculture, modern literature, a variety of media and advertising with conflicting sets of values.

In the area of advertising, a couple of examples of distorted values come to mind: We have all seen the television commercials which inform viewers that the instant coffee or the tooth paste they enjoyed last week is now passe. For years the makers of these products spent thousands of dollars telling us how wonderful these products were; now it seems that, overnight, they have come up with new ones which are allegedly much better. The insidious part of these advertisements is that they suggest the consumer simply throw away that full jar of coffee or tube of tooth paste that was so great last week. Don't bother using it up, just throw it away and buy the new one.

Similarly, there is an advertisement on television which opens with a young lady working out on a rowing machine. The announcer states that this is the hard way to take off pounds; the easy way, it is suggested, is to buy a certain brand of girdle. In other words, don't exercise - just buy a certain girdle and pack the excess weight out of sight.

These may seem like trivial examples of a distorted value system being aimed at young people growing up today. They are an extension of the Madison Avenue campaign to convince people that "instant happiness" and "instant success" can be theirs if only they use the latest "in" products to assure that they don't have lustreless teeth, bad breath, sticky underarms, paunchy stomachs, or constipation. It would not surprise me that at least some young people whose marriages have gone on the rocks are victims of this syndrome - that they were seduced by this type of propaganda into believing in "instant everything" including "instant compatability" in marriage.

Undoubtedly I am overstating the case in the instances which I have just cited. I want to assure you that I don't underestimate the judgement and good sense of the vast majority of young people and their ability to reject that which is phony and worthless.

I should like to turn now to two facets of modern life in which young people are involved which I am sure concern you as much as they do me. These are the youthful protest movement and the youthful drug culture.

It has been traditional for young people to rebel against authority, to question the values of their elders and to voice somewhat radical opinions. All of us would agree that this is healthy, acting-out behaviour. However, the warning flags are up and there appears to be reason to be concerned about the direction this movement amongst the young people is taking.

The rumblings of dissent are changing to overt acts of violence in some parts of the world, and there are would-be leaders in this country exhorting students to be prepared to "burn down the universities" to get their own way. We have seem examples of the extreme actions that can occur. For instance, there have been serious disturbances on campuses in the United States and in that country and ours student employment representatives from a chemical company were manhandled by students.

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Polish tragedy

THE END — ITS STORY

AMERICAN JEWISH COMMITTEE EDITORS PUBLICIZE FOR THE FIRST TIME ALL FACTS ABOUT POLISH ANTISEMITISM

As the world knows, the student and mass demonstrations in Warsaw and other cities, calling for greater cultural and political liberalism, which erupted on Friday, March 8, gave rise to open anti-Semitic propaganda on the part of the ruling United Workers' (Communist) Party. It was an attempt to explain the "causes" of the outbreaks, which had assumed proportions reminiscent of riots and disturbances in 1956 and 1957, and to label them the work of "Zionist instigators" and of "Polish citizens of Jewish origin." The anti-Semitic attacks were first expressed by blaming Jews and "Zionists" for being among the instigators. Then, Jewish names in the list of persons blamed for the demonstrations were emphasized.

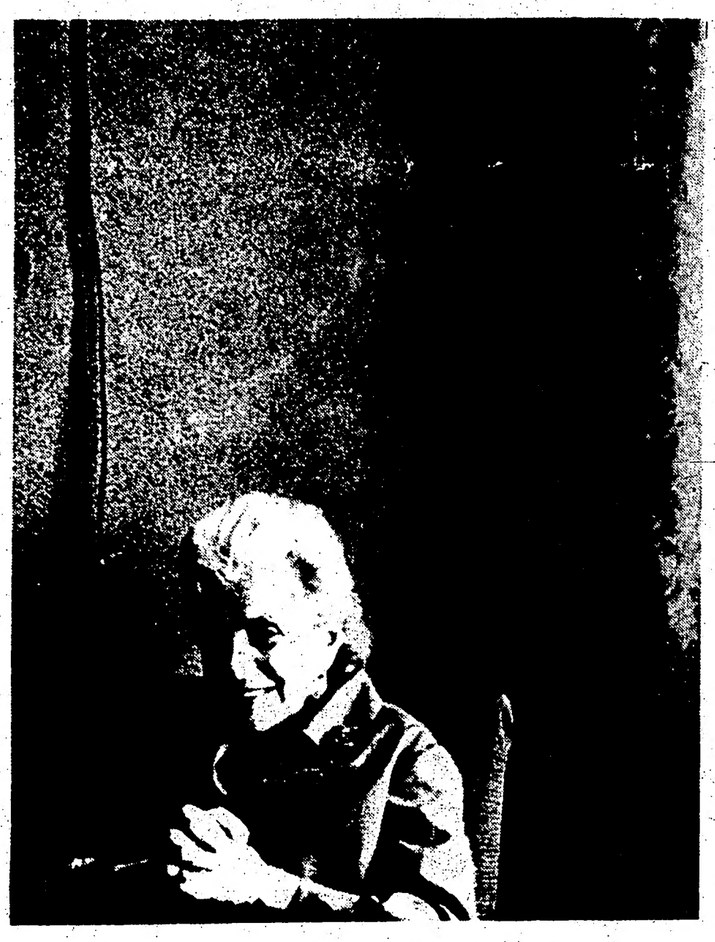
Trybuna Ludu, the official party organ, and Slowo Powszechne, the leftist Catholic publication presented the anti-Semitic thesis during the first days of the demonstrations.

The party daily stated that among the demonstrators there were many Jews. It labeled the "wire pullers" of the student revolt as the same people who had maintained connections with Zionist circles and are in contact with elements in the Federal German Republic in order to reverse Gomulka's foreign policy. It also blamed University authorities and professors for the student revolt, because they did not put enough stress on discipline and proper education of the youth.

According to the official publication, there were among the leaders of the student demonstrations children of high party and government functionaries, in office or who formerly occupied high positions. Among those mentioned by name were Adam Michnik, son of the editor of the publishing house "Ksiazaka Wiedza", which had been issuing propaganda publications for the Communist Party; and Henry Szlaifer, the son of a censor of the Central Press Control. Michnik and Szlaifer are Jewish.

In addition, the names of the following demonstrators were mentioned: Ewa Zarzycka, daughter of the former Deputy Defense Minister and Mayor of Warsaw; Janusz Zarzycki, of Warsaw; Katarzyna Werfel, daughter of Roman Werfel, who formerly played a leading role within the Polish Communist Party; Antoni Zambrowski, former member of the Political Bureau of the Communist Party, who was removed in 1963; Marta Pietrusewitch, daughter of a professor of the Scientific Academy; Irena Lasota, daughter of a colonel; Irena Grudszinska, daughter of the Minister of Forestry; and Aleksander Smolar, the son of Herch Smolar, editor of the pro-Communist, Yiddish Folks Shtimme.

Slowo Powszechne, the newspaper of Pax, the pro-Communist Catholic lay



Ida Kaminska, famous actress who escaped to Israel, symbolizes tragic end of Polish Jewry.

movement insisted that "Zionists" were behind the outbreaks. (The Communist official who heads the movement, Boleslaw Piasecki, was a chief of the pre-World War II semi-legal, conspiritorial, and fascist nationalist movement. Piasecki found it expedient to switch allegiances after the war, and with state help he built up the Pax movement into an organization with considerable influence.)

Developing a theme that was to be used by other newspapers, and by communist functionaries, the paper said that Israel, together with the Federal German Republic, had attempted to undermine the political leadership of the present regime in Poland. Primarily, the "partners" had challenged the authority of the party leader, Wladyslaw Gomulka, "who is the incarnation of the only correct international policy." "Zionists" were supposed to have acted "on behalf of the political aims of the Federal German Republic."

Attacks on student demonstrators become attacks on the fathers. A March 11 'Trybuna Ludu' editorial warned that "Amazement is bound to arise... that those taking part in these brawls were the children of parents often occupying responsible state and social posts. The question naturally arises as to whether these parents feel responsible for an upbringing that permits their children to take part in excesses directed against the university authorities and public order..." A short five-line communique in the Polish official news agency, 'PAP', indicated one answer the next day: three government officials whose children were reportedly involved in the manifestations had been fired, the agency dispatch said. And, the same day, the newspaper 'Kurier Polski,' listed a number of prominent Jews and non-Jewish Polish intellectuals as being "enemies of people's Poland."

Thereafter, Polish government leadership became heavily engaged in a campaign to stir up popular anti-Semitism, for political purposes, while protesting to the world that it is not anti-Semitic.

Blunt warnings came in resolutions from workers' committees, party activist groups and veterans' associations under hard-line party control. Warsaw radio reported "a wave of protests" against Zionist instigators, and called for punishment of those "profiting from the leniency shown them." One of the sharpest attacks came from a veterans' organization, 'Zbowid,' headed by General Mieczyslaw Moczar, Polish Minister of the Interior. Its resolution tied the Warsaw demonstrators to "international Zionism," to imperialist revisionist centers "in the United States and Germany," and to "an opposition of all hostile elements" known many years ago "for their national nihilism," — a Communist euphemism for Jews.

So strong, though, was the oder of official anti-Semitism, that some Communists in Western Europe had to react.

"Inexplicable," asserted 'Unita,' organ of the large Italian Communist party. In Paris, the Communish Jewish Veterans Association lodged a vigorous denunciation with the Polish Embassy, claiming that "no motive whatsoever" can justify anti-Semitism in Poland. The largest Jewish Communist organization in the West, the French Jewish Union of Resistance and Self Help, plaintively but formally issued a statement "protest-

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NEW YEAR
GREETINGS
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Toronto Daily Star

Canada

EQUALITY : GIVE AND TAKE

by P. Maurice Sayliss

If you want to, and we all should, there is much each of us can do about in our own country anti-Semitism, anti-Negroism, anti-Indianism, and all the other antis that constitute discrimination in the full sense of that term.

But how do you teach people the principles of democratic togetherness? How do you bring home to them the rich values of knowing and being friends with, people from other races, colors or creeds, than your own. Most important, how do you stop bigotry?

The Ontario Human Rights Commission, the body which operates under the Department of Labor and is charged by the Ontario Government with performing this Herculean task, uses many tools its miracles to attempt.

These tools are not hore or rake, wrench or chisel, extractors or protractors. They are instead the instruments of education.

From the Commission offices has come forth a variety of publications. These include bulletins, pamphlets, brochures, posters, which they have widely distributed throughout Ontario.

The Commission is a major letter writer. Letters go out to school principals, clergymen, municipal officials, social agencies, resort owners, employers, landlords, libraries. These missives draw attention to the Human Rights Code and other publications of the Commission and request that the recipients do everything possible to translate the provisions of the Code into actuality, either through practice or by informing their clientele of the Code.

The Commission has purchased or has on loan, films dealing with prejudice and discrimination which it shows to meetings of community groups. The Commission also recommends films which groups can obtain from their local Film Libraries.

The Commission consults with community and ethnic groups who are interested in knowing more about the Code and the Commission's work, who wish to hold meetings concerned with human rights, who wish to acquaint their members with the provisions of the Code and the steps to be taken when discrimination is encountered.

Conferences dealing with human rights are sponsored by the Commission which lends encouragement to and participates in such gatherings of minds. Many conferences are undertaken upon the initiative of organizations in the community who may then receive guidance and assistance from the Commission.

The OHRC encourages and promotes regional studies by Ontario universities for the purpose of analyzing and documenting the extent of discrimination against members of minority and ethnic groups in the areas of employment, public accommodation and housing. The objective of this research is to guide the Commission in its efforts. Sociological, psychological and economic information on minority groups in Ontario can buttress the Commission's educational programs, fortifying them with facts in seeking to eliminate racial and religious stereotypes. To date, social scientists at the University of Toronto, University of Windsor and at McMaster University, have been involved in carrying out special research projects with the Commission.

There are many publications you can get without charge from the Ontario Human Rights Commission office nearest you. Why not drop in and look them over?

Also available are the previously mentioned 16 mm films dealing with problems of prejudice and discrimination. The Commission is also glad to recommend program and study material for groups wishing to plan programs dealing with human rights and questions of prejudice and discrimination.

The Toronto office is located at 74 Victoria Street, phone 365-4218; there is an office in Windsor at 500 Ouellette Ave., phone CL. 6-8278; and there is one in Port Arthur, at 235 Bay Street, phone 345-2101.

Let's look now at who we are here in Ontario. We in our communities, be we Catholic, Protestant, or Jew, make up an organic whole comprised of many components. What can each of these components do?

They can play a vital role in the process of spreading knowledge of the Human Rights Code and of assisting Ontario's Human Rights Commission in its efforts to eliminate the practise of discrimination. (And don't tell me it is useless because there is, for example, no such thing as a good 'Gov'. From my deliberately detached position I feel it fair to observe that a Christian could say there is no such thing as a good 'Yid'.)

Most any Jew in discussing the U.S. Negro situation will say that the answer to the problem is education - lifting up the academic knowledge and thereby social achievement of the Negro in one sense of education, and teaching Whites that Negroes are humans and have their own charm and appeal and contribution to make to the world, in the other sense. So why not then subscribe to the aforementioned education as it applies to the anti-Semite? It was togetherness in the trenches of World War II that brought about a previously unheard of closeness between Jew and Christian, black and white. It was living together and knowing each other, that broke down some of the discrimination wall.

We have eight Jews in Parliament; we have Jews, who in a free society are more affluent than ever before; we have Jews in more higher places than ever before. Certainly, there is still bigotry and the name of the game is you cannot eradicate it even if you are the innocent party, by waiting for the guilty to make all the first moves. You, be you Jew, Negro, Indian, or whatever is being prejudiced against, have to set the table for the ecumenical meal. Your "invited guests" may reject the food but then again may enjoy it thoroughly. It's worth the try and achievement will be such a rewarding thing not only for you but for your children and their children.

(Do remember this - I worked in a Christian atmosphere most of my grown life and met little anti-Semitism. However, when one of my co-workers was perturbed he would cry out, 'That bloody Jew!' But he would also cry out as the case applied, 'That bloody Limey!' 'That bloody Italian!' 'That bloody Yank!' Don't you do it, too? 'That bloody Polack!' 'That bloody Litvak!' 'That bloody Reform group!' It does

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Happy New Year 11

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What is Jewish art?

PAINTERS *of the* SHTETL

by Dr. Alfred Werner

Marc Chagall who immortalized the Shtetl

THE "Shtetl" fondly and even nostalgically refers to any of the now long gone small Jewish quarters in the Pale of Settlement—those few provinces in Tsarist Russia where the Jews had the right to reside. Though comprising only 4 per cent of the Imperial territory, the Pale held 94 per cent of the Jewish population.

Without any exceptions, the Jewish "towns" were dismally overcrowded, drab, and unhygienic by any standard. Nearly all the inhabitants were impoverished, and all were subject to the chicaneries of the antisemitic authorities. Time and again, waves of pogroms took their toll, with the police standing aloof or even actively collaborating with the pogromchicks.

The grandchildren of those who suffered in ghetto slums during the last decades of the Romanoff empire now tend to view through a rose-coloured haze those ugly places whose inhabitants had to strive hard just to eke out a living and retain a shred of dignity. But there are understandable reasons for the illusion that the shtetl, though it lacked refrigerators and modern plumbing, was a colourful and even pleasant, though primitive, community. Family tradition now dwells on the more joyous aspects of the past and tries to repress the painful and uncomfortable.

To add to this bias, there are pictures by Issachar Ryback, Mané-Katz (famous for his Ghetto musicians!) and, of course, Marc Chagall, that, painted in Paris, do not recall the horror and terror, but fasten gay, cheerful colours on the more pleasant scenes from their childhood.

Bear in mind that this territory was artistic no-man's-land, that there were no museums, no illustrated books on art, no art schools, and that any inclination to artistic pursuits was considered irresponsible, if not outright insane. And yet the number of artists born in this "Pale" during the last half of the nineteenth century is astonishingly large.

Chaim Soutine was ostracised by the entire community, his own family included, after he had made his first drawings. He had to run away from Smilovitchi to get training as an artist. One of the highly respected members of the Ecole de Paris, he has left us many remarkable still-lifes, extraordinary versions of the French landscape, as well as "portraits" of friends and acquaintances, but not a single painting based on his childhood home; he hated Smilovitchi and all it stood for.

Chagall was more fortunate, having had the support, if not of his father, as least of his mother, and when, at the height of his career, he wished to express his love for Paris, he could do no better than to call the metropolis "mon second Vitebsk." Ryback's father was no tyrant like the elder Soutine, but he did not encourage and help his gifted and ambitious son, either.

As a teenager, Issachar left his native Elisavetgrad (now Kirovo), to enrol at the Kiev Academy of Art. He almost starved, while waiting for a change in luck. It came to him when he was twenty when the Central Committee of the Jewish Cultural League in Kiev appointed the young man as drawing teacher, and also commissioned him to design billboards and various decorations.

The ratists mentioned so far were all sons of the Ghetto. Yet there was a German Jew who, unexpectedly, contributed to the iconography of the shtetl. Young Jakob Steinhardt was drafted into the German army at the start of the First World War. When his superior officer learned that he was a trained artist, Steinhardt was assigned as a photographer in the eastern theatre of war—after all, anyone who could make pictures could learn how to take pictures.

Thus, travelling as a soldier-photographer through some of the German-occupied parts of Tsarist Russia, the artist encountered the frightened, humble and profoundly religious ghetto-dwellers of the East who, unlike the German Jews, had remained isolated from the bulk of the population.

Suddenly, rituals and prayers that he had learned as a child, came back to him. Soon, he was at ease in these peoples' cramped, dark houses of worship, and in their barren, miserable homes. In these surroundings, legends became reality, and superstitions no longer seemed absurd. He never forgot the tear-reddened eyes of his brethren.

Returning to Berlin and to his art, he made illustrations for a German edition of Isaac L. Peretz's stories as well as a Portfolio of prints called *Lithuanian* Jews. From these works, and from many others, the frightened, indignant and, again, resigned eyes of the ghetto dwellers stare at us and haunt us. . . .

Steinhardt migrated to Palestine, and, until his death, early this year, found inspiration in the land of his ancestors. We still have Chagall, who was born in the same year, 1887. Vitebsk, with its simple wooden one-storey houses ("izbas") is in his earliest pictures, produced about six decades ago. Again it is superbly reproduced in his most recent work, as an exhibition of new gouaches (at the Pierre Matisse Gallery, New York) amply demonstrated last spring.

The Sabbath, the very first picture Chagall painted in Paris, derived its mood from memories of his parental home. In this oil, now owned by the Wallraf-Richart-Museum in Cologne, the six tired people in the room are each absorbed in his own dream. They pay little attention to the lighted candles on the table that indicate the beginning of the Sabbath.

Chagall was very happy in Paris, but simply would not forget his shtetl. In the celebrated *Self-Portrait with Seven Fingers* (at the Municipal Museum in Amsterdam), the Eiffel Tower can be seen through the window at the upper left, and on the wall beside it, the word "Paris" in Hebrew letters. But also inscribed on the dark-red wall in Hebrew characters is "Russia," referring to the vision of Vitebsk, floating above the clouds.

Apparently, life in the ghetto had its compensations, for *Purim* (in the Broklyn Museum) makes us aware that, in those islands, surrounded by a hostile majority, Jews could, now and then, carouse and frolic. What do the two figures hold—are these masks, such as were customarily worn in the performances staged at this holiday, or are they *shelach magnot* (gifts), which were exchanged, traditionally, between neighbours?

Chagall is, next to Picasso, the most celebrated artist of the day. But Ryback, a very talented man, who died young, is virtually forgotten. Few people now seem to know his marvellous paintings and prints, nearly all inspired by Ghetto memories, and even fewer his ceramics. A set of them, contributed by the late Edward M. Warburg, can be seen in New York's Jewish Museum. These delightful little figures, gaily covered with paint, show Jewish types that had disappeared even before the Holocaust: the poultry-dealer, the cunning match-maker, the fiddler, the chasidic dancers, and so on, as modelled by Ryback with great good natured humour.

By 1910, the typical shtetl was moribund. All the young, energetic people had gone, to Central Europe, to London or Paris, and most of them to America, the land of unlimited opportunity. A few years later, the March Revolution of 1917 abrogated the Pale, along with other antisemitic legislation. The Jews were free to go wherever they wished, and again the younger and stronger went away to the big cities, which offered better jobs, better schools.

The Nazis killed off the last remnants of the shtetl and set afire the houses of worship, among which there were some of great historic and artistic value. But the shtetl lives on in the drawings and paintings of perhaps as many as a hundred artists, and it lives on in legend and in song.

Alfred Werner is the author of books on Chagall, Modigliani, Pascin and other artists.

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Pages from history

by Chaim Bermant

THE CONVENTICLES

The founding fathers of the Anglo-Jewish community thought big, and they tended to think Anglican, and when they built synagogues, like the Great, the Hambro, the New, they were huge, cathedral-like structures, with pillars and domes and vaulted ceilings. Synagogues were thought of in England as houses of God, and one does not put one's Deity in cramped quarters.

Synagogues in Eastern Europe were the houses of men, good men and true, but men all the same. They were houses of prayer, to be sure, and houses of study, but they were also fraternities, clubs to which one could resort for almost any activity short of a game of cards. These Chevras, as they were generally called, were small, cramped almost to the point of suffocation, colorful, noisy and teeming with life.

The Anglican synagogues were open for prayer at certain fixed hours, as a bank might be open for business; the Chevras were open all hours of the day and most hours of the night. The services in the former were conducted by professional ministers, wearing special uniforms and specifically licensed for the purpose; in the latter everyone could lead a service, and most people did. The rabbi in the former was set up on high and removed from the general flock; in the latter he was a residential sage, the local representative of the Almighty, yet one of the people.

It was, therefore, natural that the new immigrants could not readily adapt themselves to the institutions established by the old, and they began to re-create their own, with immigrants from Vilna forming one chevra, immigrants from Plotsk another, and so on. They grew apace during the years of mass immigration (1881-1905) and by the end of the century there were several score of them crowding the nooks and alleys of the East End.

Beatrice Potter (the future Mrs. Sidney Webb), who spent some of her early years in social work in the East End, was charmed by them:

> Here, early in the morning, or late at night, the devout members meet to recite the morning and evening prayers, or to decipher the ancient books of the Talmud. And it is a curious and touching sight to enter one of the poorer and more wretched of these places on a Sabbath... Your eye wanders from the men who form the congregation to the small body of women who watch behind the trellis. Here, certainly you have the Western world, in the bright-colored ostrich feathers, large bustles and tight-fitting coats . . . At last you step out, stifled by the heat and dazed by the strange contrast of the old world memories of a majestic religion and the squalid vulgarity of the East End slum.

The older Jewish families were somewhat less charmed by these hangovers of a world they preferred to forget, and the pages of the Jewish Chronicle in the 1880's were filled with anxious correspondence on the "problem of the Chevras". The paper itself recognized that the Chevras originated "in the aversion felt by our foreign poor to the religious manners and customs of English Jews", but added: "The sooner the immigrants to our shore learn to reconcile themselves to their new conditions of living, the better for themselves".

The Chevras, however, whether one liked them or not, were - or so it seemed - here to stay, and the best that could be done was to make them more sanitary, more wholesome institutions. The "J.C." urged that they should be formed into a federation, an idea which filled one particular reader with horror:

> It is because Jews have lived within themselves in other countries on the "Hebra" principle that they have made the existence of Jews in those countries intolerable . . . your suggestion would help foreign Jews do for England what they have done for Russia . . . The sooner the "Hebra" movement is crushed out of existence the sooner we will remove from our midst the only drawback to the advancement of Jews in this country.

The letter was signed: "Provincial Minister".

The idea, however, was taken up and in 1887, with the help of a generous gift from Mr. Samuel Montagu (later the first Lord Swaything), who also provided the services of an architect, the Federation of Synagogues was established. Small Chevras were amalgamated and those which did not conform the minimum standards of size or hygiene were excluded. Others preferred to remain independent.

The fears of "Provincial Minister" and others that the Chevras might keep Anglo-Jewry too Jewish proved unfounded. As their members prospered they gravitated towards the United Synagogue, or out of the community altogether. And the Chevras themselves changed character. Their functions became more limited. They lost much of their old-world atmosphere.

The Chevra as an institution perished in the last war. A few buildings still stand. The Machzike Hadath in Brick Lane (now a scheduled monument) is - or was until recently - still handy-placed for a quick kaddish. Fieldgate Street and Great Garden Street, built by Samuel Montagu as model synagogues, are still in use, and if one wanders along the side streets and the alleys one can still find the faded gilt of Hebrew letters which once marked a house of prayer.

It is not difficult to imagine the scenes they once witnessed, the crowded benches; the smell of seat, floor-polish and snuff; the prayer books with their worn bindings and their yellowing, dog-eared pages; the babble of voices, the bustle of life.

They are no more. There are many Jews in the East End, but no Jewish life.

IN 5729: 'HIGH-SPEED' HOMES FOR NEW IMMIGRANTS

Tel Aviv (JCNS) - High-speed homes on easy terms for newcomers from western countries were last week promised by Mr. Mordechai Bentov, the Minister of Housing. He made the statement while inspecting new high-standard apartments in Tel Aviv.

"There have been cases of an immigrant walking into our offices in the morning, inspecting an apartment, signing the contract, getting the keys, and moving in - all within 12 hours," he said.

A special unit has been set up with an official attached to each immigrant, travelling with him to every housing project and helping him to make his choice. Before he gets the keys, the newcomer has to pay three months' maintenance fees.

A typical flat of three rooms plus a study in Givatayim costs 43,000 Israeli pounds. Other flats are cheaper. The newcomer can buy the flat outright with an 80 per cent mortgage for 25 years, pay a monthly rent or rent for three years and take an option for purchase at the end of the first year.

The new flats are located in Tel Aviv, Bat Yam, Holon, Petah Tikva, Lod, Jerusalem, Haifa, Beersheba, Ashdod and Dimona.

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Vachon inc.

To all our Jewish friends,

We are grateful to you for friendship, the only common denomination in human relations.

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President

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EQUALITY

Continued from page 11

not mean discrimination on anyone's part. It's just the unconscious search for a descriptive adjective.)

In essence to defeat bigotry what each one of us must do to help, is to give in order to get and here's how:

1. Refer to the Ontario Human Rights Commission all instances of discrimination which come to your attention, immediately.

2. Where you can, distribute copies of the Human Rights Code and the other literature of the Commission to your friends, acquaintances, customers, fellow organizational members, or clients.

3. Display the Human Rights Code in your own office or meeting place.

4. Look to yourself. Are you making sure that your own or your company's activities are in accordance with the Code?

5. Tell your employees, tenants, clients, et al, that you endorse and comply with the Code.

6. Telephone or write the Commission for information or clarification regarding any aspects of the Code which relate to you and about which you have any questions or problems. In particular, feel free to consult the Commission if you have any doubts regarding the effects of fair practices.

7. Consult the Commission about your employment application forms to ensure compliance.

8. Observe Human Rights Day (December 10th) and Magna Charta Day (June 15th) with your children and encourage them to suggest such observations to their teachers or principals and to even go to the extent of preparing a project on their own for submission at school. (The school - if a teacher or principal is reading this - would hold special ceremonies to honor these days and some classroom time would be well spent if given to a consideration of human rights and of the roots and developments of the concepts of freedom and human dignity in democratic societies. And let us also remind Boards of Education they could encourage schools to help their students understand the history, achievements and contributions of freedom and human dignity in democratic societies.)

9. Arrange with a non-Jew, black, white, yellow or red - to have interchanges of opinion and thoughts either through social visits or deliberately planned meetings. Find out what each of you think of the other and you'll be amazed at how many misconceptions you'll find. It is important to realize that when dealing with discrimination that people only fear what they do not know and that you can be an instrument in the dissemination of knowledge.

Thus you have a brand new manifesto to consider. A 1968 version of the Ten Commandments.

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THE MEANING OF THE TIMES

by Rabbi S. Zambrowsky

On behalf of the World Mizrachi and Hapoel Hamizrachi Organization, we take great pleasure in extending to you and yours our warmest felicitations for a year of good health, happiness, prosperity and total redemption.

According to our tradition, the Jewish New Year marks both the beginning of creation and redemption. It is in this spirit that the Mizrachi Movement, through its practical endeavors and sacrifices, paved the way to the re-establishment of the State of Israel, and has given it the traditional Jewish pattern.

With the rebirth of the State of Israel by Divine Providence, Israel looked upon its rebirth not only as an act for its own salvation, but as the heralding of an era that would also bring salvation to all of mankind.

However, instead of assistance and encouragement on the part of the world, stumbling blocks and hardships have been placed in our way, threatening our very existence.

As we approach the year 5729, we find the foundations of the earth shaken. Wars and revolutions stand to rend our universe asunder. The affects of such unrest tend to throw the individual into a frame of mind of helplessness and confusion. Israel has little control over external events Israel finds itself at this time like a little island amidst strong troubled seas. The free world once again closes its eyes and ears, and refuses to see the light that a reborn Israel is capable of bringing.

The world's drifting away from principles of justice and morality led to recent events, threatening world peace. In a world where the image of God is removed from man, civilization cannot survive. The world stands today more than ever before in need of faith, a faith in God that should influence man and society in all spheres of human endeavor. Without such a faith, there can be no civilization worth living.

It should therefore be inconceivable to transplant to the shore of the Holy Land a pattern of society which destroys all great human values.

The State of Israel, reconstructed in the spirit of the Mizrachi-Hapoel Hamizrachi, which is the program of "Yisrael Sovah", will create at least in one part of the world the type of a society where true democratic principles and spiritual values will prevail, and from there throw its rays of light to the rest of the world.

Rabbi S. Zambrowsky

The Zionist Movement too, stands at its crossroads. Mizrachi, whose Zionism stems from our faith and heritage, reaffirms its faith in Zionism as a factor in meaningful Jewish survival, and rededicates itself to the cause of the ingathering of the exiles and their integration into one nation, securely anchored to the eternal values enshrined in our Jewish heritage. We bring to the State of Israel and to Zionism the dynamic force of living Judaism, the only factor responsible for our survival. In our generation, the modern Jew is confronted with one most meaningful test, namely, whether he will be capable of continuing our collective yesteryears with a challenging present to provide for a future worthy of our proven genius in great moments of history.

It is our most urgent task to reassert anew the solidarity of the entire Jewish people as one historic community, inside and outside of Israel, in order to achieve our great destiny that history has thrust upon us. Our sages refer to the three choice gifts that the Holy One has given to Israel, and that all of them had to be acquired through sufferings, Torah, the Land of Israel and the world to come.

As in the past, so today, we have to fight for these precious gifts step by step. Our very life and existence was made meaningful because of our willingness to face hardships, difficulties and the charge. But also the Prophets promise that the "Lord is his inheritance".

These declared principles must be our objectives to start the New Year with. We therefore call upon the Jewish community to unite and close ranks with us for the revival of our people, our Homeland and our spiritual-cultural life for a greater Aliyah in order to attain the aspirations of our lofty ideals.

Rabbi S.M. Zambrowsky

Chairman, Mizrachi-Hapoel Hamizrachi World Organization.

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for good health
and happiness

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wish all their relatives
and friends
A Happy New Year

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AND THEIR FAMILIES
are pleased to extend heartiest
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Mr. and Mrs. H. Weisfeld wish all their children, grandchildren, mechutonim and relatives, and also Mr. and Mrs. H. Wagman, their family, all their friends and all the people of Israel and our Bretheren the world over
a Happy and Prosperous New Year.

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EXTEND BEST WISHES TO THEIR
Relatives & friends for
happiness & peace in the
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Special wishes to the President and Officers
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WISH THEIR RELATIVES AND FRIENDS
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Wish all their children, grandchildren, and great grandchildren, brothers and sisters-in-law, all nieces and nephews and all mechutonim, relatives, friends and all officers and members of the Ostrovtzer Society, a Healthy and Happy and PROSPEROUS NEW YEAR.

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How bad are our children

Continued from page 9

In Paris, the streets were turned into flaming battlegrounds and the country crippled by students. As one observer has pointed out in demonstrating the blindness of this activity, statuesque trees that have graced the boulevards of Paris for over one-hundred years were cut down without a moments hesitation by these students merely to block the streets for a few moments.

To me this is a striking symbol of a ruthless drive for power at the expense of those things which were of substance from the past. It will take another one-hundred years to replace those trees and the beauty they represented - and what constructive purpose did this wanton act of destruction serve?

Today, young people have an awesome amount of power. Through Telstar they have instant rapport with their counterparts in other countries of the world. They have a solidarity that they never had before. How to cope with this power may well prove to be one of the major challenges of the 60's. Much depends upon the young people themselves and whether or not they are prepared to use their new power in a responsible manner. So far, only a vocal minority of our young people are advocating the use of violence. It is reassuring that a vocal group of moderates among the students have publicly rejected the advocates of anarchy and chaos. I hope more of these moderates will make their voices heard. More power to this kind of student power.

I would like to turn now to the problem of the increased abuse of drugs by young people. My interest in this alarming trend has led me to seek out various individuals working with drug users both in Yorkville and in medical facilities. No one I have talked with has a simple explanation for this trend. Nor would I attempt to offer one. In approaching this subject, however, I think it is useful to place it in historical perspective as it relates to what might be called "temporary drop-outs".

Without going back too far, it seems to me that the impetus for the romantic view of the social drop-out was provided by a group of writers and poets who became known, after World War I, as "The Lost Generation". This group, which included among others Ernest Hemingway and Scott Fitzgerald, lived as expatriates in Europe and frequently wrote about their disillusionment with the world around them.

It seems to me that this group set the stage in North America for acceptance of the idea that it could be both pleasant and possibly artistically productive for a young person to become a temporary drop-out from society. Certainly the idea of going out to live the Bohemian life and in the process "finding oneself" has always held a great attraction for young people.

Various names have been given to the successors of The Lost Generation including "The Beat Generation" in the 50's and now in the 60's it is "The Hippies".

Until recently, at least, adults have always taken comfort in the fact that this flirtation with the so-called Bohemian life was usually short-lived. "It is just a phase", the adults have told themselves. "They will grow out of it. After all, whoever heard of a 30-year-old beatnik?"

A few years ago it was probably safe to have such confidence. A younster could move into a pseudo-artistic community, do some serious soul-searching and emerge after a period, pretty much unscathed. Oh sure, there might be some psychological scars and there was always a danger that a few of them might end up taking drugs or with a drinking problem. But on the whole, the chances were that they would not suffer serious damage, either psychologically or physically.

Today there is a joker in the deck. That joker is a drug abuse of a very serious kind. Today the young person who decides to drop-out temporarily is playing with fire. The "in" crowd in the Yorkvilles of the world no longer seem preoccupied with artistic achievement. Instead, the emphasis is on "getting kicks" or "taking trips". Youngsters who thought it was possible to drop into the hippie world, get their kicks and slip out again are finding it is not that easy. A substantial number of these youngsters have sustained serious physical damage from drug abuse. A few have died and more will die unless they are deterred from their present course.

Let us look at this situation on the basis of my personal observations and on information provided by my staff from people working in Yorkville and in medical treatment units. One expert estimates that a year ago there were about 35 youngsters in the Yorkville area using amphetamines or amphetamine-type compounds. The majority were using methamphetamine known in the hippie vernacular as "Speed". The same individual estimates that today there are over 350 youngsters in the Yorkville area using "Speed", or ten times the number there were a year ago. Other sources suggest the figure is much higher - more like 500 to 600 users.

The side effects of these compounds include: dizziness, assaultiveness, hallucinations, anxiety, delirium, insomnia, panic states, hepatitis, suicidal or homicidal tendencies, nausea, circulatory collapse, convulsions and coma, brain haemorrhages and chronic paranoid states. And this is only a partial list.

Three recent deaths in the streets of Toronto were apparently related to chronic methamphetamine use. It has been estimated by several experts in the field that within the next couple of years, 50 to 100 users of these compounds could die in Toronto due to the side effects of these drugs unless they seek help. Others will suffer physical and/or psychological damage.

The obvious question this situation raises for you as parents is: "What can you do to keep your youngsters from experimenting with dangerous drugs?" None of the experts I have discussed this question with has a satisfactory answer. My advice would be to take a frontal approach. Sit down with your kids and give it to them straight from the shoulder. To use their expression - tell it to them like it is.

Some of the obvious points to make are:

* That trying drugs "just once for kicks" is as dangerous as playing Russian Roulette.

* That little is known about many of the drugs available on the illicit market and what is known indicates that they should never be used as playthings.

* That many of these drugs have been "doctored" by the sellers making them unknown quantities and, therefore, extra dangerous.

* And most obvious of all - tell them that taking drugs can lead to serious physical illness and to death.

If you discover that your youngster has already experimented with drugs, outside assistance, including medical or psychological help and/or counselling, may be in order.

I have ranged widely in my remarks tonight and it is not easy, therefore, to sum up. In closing, I would like to quote from a column in today's Globe and Mail in which the writer states:

"The word 'freedom' carries with it connotations of desirability, such as in the phrase "glorious freedom" so I prefer to think of it as multiple choice. For it is not the state of being free that disturbs our equilibrium so much as the fact that it brings with it the need to make decisions. As life becomes more complex, as we become more affluent, and as even the oldest values are laid open to question, the range of choice becomes ever wider.

"Young people today have an almost limitless number of alternatives to choose from in every aspect of their life and work. . . It must be a dreadful task to pick one's way through the maze. No part of the route is clearly marked. Every few minutes there is another crossroad. Some teenagers become so befuddled that they drop out and literally sit down in Yorkville or elsewhere. It is hard to blame them, and one can only admire the stamina of those who keep going."

Despite some of the pessimistic notes I have struck tonight, I want to assure you of my belief and confidence in the sound judgement and commonsense approach to life of the vast majority of our young people. As parents, we must be extremely careful to avoid lumping the responsible majority with the irresponsible minority. We must strive to understand the complex problems, choices and decisions that our youngsters must face daily.

Nor does the fact that young people today seem increasingly to insist that parents stand on the sidelines, mean that parents must become mere spectators. Not at all. - Most of them talk that way because they know we are still around - and they want us around. Let us be available, interested and concerned.

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HARDWOOD FLOORING LIMITED
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To The Jewish Community
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The executive board of
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extend wishes for a prosperous and happy New Year to all members of the organization and to all friends of Hebrew language.
L'shanah Tovah Tikosevu

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extends best wishes to all Jewish communities in Ontario on the occasion of
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May the year 5729 bring renewed dedication to the cause of Zion that Israel may, with our help, grow in strength and security.
ZIONIST ORGANIZATION OF CANADA, Central Division
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YEHUDA NOY Executive Director
LABOUR ZIONIST MOVEMENT, Central Region
Kalmen Berger, President,
HARRY STEINER Chairman Executive Comm.
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Morris Epstein, Executive Director
FRIENDS OF PIONEERING ISRAEL, Central Region
Alec Ogden, President
Harry Trofler, Secretary

POLISH TRAGEDY

Continued from page 8

ing that various official declarations, resolutions, and press comments in Poland, in connection with the student manifestations, have a strong anti-Jewish coloration," and expressing the "wish that these immediately should be stopped."

The Yiddish Communist newspaper in Paris, 'Naje Presse,' on March 13, condemned the anti-Semitic statements in the official Polish press. A front-page story explained that it was "necessary to express our disquietude and protest with regard to the fact that some of the resolutions and comments published in the newspaper 'Slowo Powszechne' have anti-Jewish coloration and dare to write about 'a German Zionist conspiracy.' Similarly, the emphasis on Jewish names among the arrested students can only play into the hands of anti-Semites."

For the rest, reaction in Europe has ranged from disgust and scorn to expressions of fear that there is a "Nazi ring in the threat to Polish Jews."

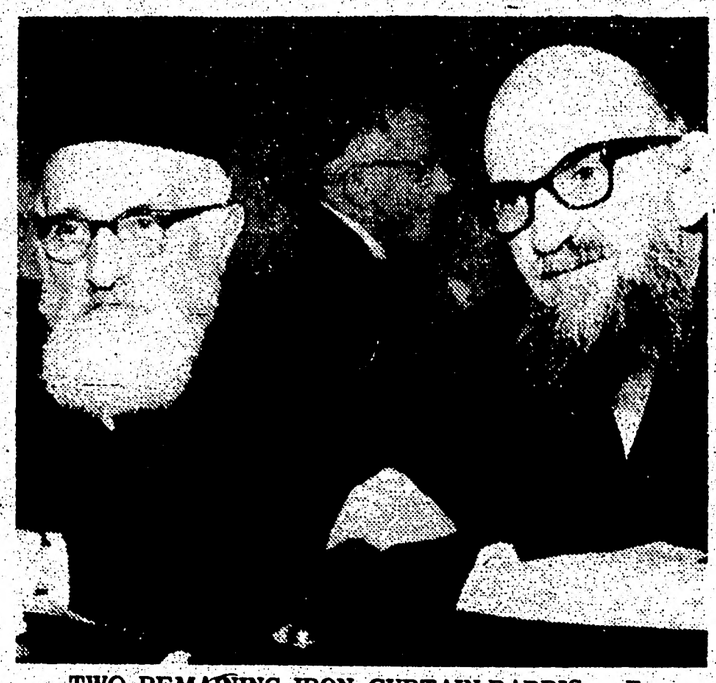
The first issue of 'Folks Shtimme' after the manifestations, on March 12, contained not one single word about the demonstrations or the anti-Semitic statements.

AN ONGOING OFFENSIVE

The recent propaganda offensive was really not new. Since June, 1967, "anti-Zionism" had become the major lever for introducing other themes. The anti-Zionist theses common to Communist propaganda against Israel have been well reflected in Poland. However, Polish officials went even further, as indicated by the speech of the Minister of Culture, Kazimiers Rusinek. On July 17, he spoke of the "presence of a thousand Nazi experts in the ranks of the Israeli army." Imputations of double loyalty were constantly launched against Jews. In the face of what was known to be a considerable public pro-Israel sentiment, warnings were issued by leading figures, such as Marshal Marion Spychalski, Minister of National Defense, that a pro-Israel attitude would be considered "anti-Socialist and anti-Party and never can be tolerated."

Given understandable Polish hatred for Germans, stemming from World War II, there had been a determined attempt to link Jews with Germans. This theme was used in internal propaganda as well as spread abroad. In a booklet by Tadeus Walichnowski entitled, "The German Federal Republic and Israel," distributed months ago in London, and given wide circulation inside Poland, Bonn and Tel Aviv are represented as imperialist accomplices, bent on German revenge, with Jews having sold out to Germany in order to get restitution and indemnification. Walichnowski is in the Polish Ministry of Interior, in charge of a group established some years ago to combat Zionism. As noted, this attempt to link Germany and Jews was one of the first and major government themes in the recent response to student riots.

Zionists and Jews are presented as engaged in a constant campaign to blacken Poland's name. This thesis, too, found ample expression in anti-Jewish propaganda.



TWO REMAINING IRON CURTAIN RABBIS -- From left to right, Budapest Chief Rabbi Schuk, and Bratislava Chief Rabbi Katz.

GOMULKA MOCZAR

THE DICTATORS OF POLAND who liquidated the last remnants of the Jewish community.

For example, Radio Warsaw, in its press review program of March 11, quoted the Polish journal 'For People and Freedom' that,

"No one could believe that 20 years after the (German) occupation Israeli journalists would be writing against Poland in the German press, and that the Zionist press of the whole world would make us guilty of the extermination of the Jewish population...The anti-Polish campaign is not the Zionist press alone, but it is there that it gets stronger year after year...The strategists of Zionist propaganda know how to lie, to lie ceaselessly, as Goebbels taught, to lie about anything that has a link with our homeland."

In an effort to rewrite history, there has been a move to play down the martyrdom of Jews who died in the Nazi holocaust. During the commemoration of the Auschwitz dead, last year, Polish officials simply did not mention that those murdered were Jews. The only Jewish part of the ceremony was improvised.

Since then, in an article in the magazine 'Polityka,' Polish authorities have gone further. Minister Rusinek criticized the Great General Encyclopedia issued in Poland for its treatment of the "Hitler Concentration Camps," on the grounds that it devoted most of its attention to the extermination of European Jews, and because it acknowledged the fact that they were killed only because they were Jews. To ascribe Jewish nationality to Poles of Jewish origin, Rusinek wrote, "is indistinguishable from the use of racialist criteria" and, he went on, "first and foremost is politically harmful." Leading officials in the anti-Semitic camp seized upon this article to claim that the Polish nation had been insulted. Jerzy Gumkowski, author of the article and former director of the Main Commission of Inquiry into Hitlerite Crimes in Poland, was dismissed, as were a number of others in the publishing house. Foreign visitors to Auschwitz are often told by guides that there has been too much emphasis on the Jewish victims, and not enough on the others.

Finally, underground anti-Semitic literature has reportedly received wide circulation in Poland, including the 'Protocols of the Elders of Zion.' This could hardly have taken place without some official complicity. Significantly enough, even before the recent student unrest notices posted on the Warsaw University bulletin boards by the Socialist Youth Union and by the Peasants Youth Union affirmed that student leaders and lecturers were receiving anonymous, provocative, anti Semitic texts. A Communist party secretary in the Polish Polytechnic, the largest of the Warsaw faculties, sought to put the blame for the spread of such anti-Semitic material on the Jewish students, charging them with an attempt to prove that anti-Semitism was thus spreading by this means!

ANTI-SEMITISM AND THE PARTY

Reactions to the student riots, and efforts to blame Zionism, Jews, intellectuals and "political bankrupts" are not isolated phenomenon. Rather, they must be understood in terms of a long-range effort by various elements in Polish Communist leadership to use anti-Semitism as one tactic to gain and maintain political dominance.

After the riots of the Polish workers in Poznan in July 1956, and the Polish confrontation with Khrushchev in October, the Gomulka regime came to power. It was with a promise not only of greater independence from the Soviet Union but, also, of greater internal liberalism and tolerance.

That promise, however, never came to fruition. From the very beginning, two major elements struggled for dominance. One seeking to fulfill the liberal promise, the other holding it to be an error. Shortly after Khrushchev's departure his Polish supporters among the "hard liners" sought to foment a campaign of anti-

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POLISH TRAGEDY

Continued from page 20

Semitism. Their purpose was to deliberately make Jews the scapegoat for the ills then besetting Poland, because of the years of Russian-controlled rule. Jews, they argued, had been behind the "excessive democratization" that had led to the Poznan riots and the disruption of Communist order. At that time, however, the hard-line, anti-Semitic elements were beaten off and the more liberal supporters of Gomulka seemed to have the upper hand.

Current expressions of anti-Semitism in the party could stem from pre-war class antagonism, when the predominantly Jewish middle class became a scapegoat for both the extremely poor peasantry and the wealthy aristocracy. In a country where the economy is faltering and life is still harsh, the small Jewish population is a convenient target.

Prior to June 1967, latent anti-Semitism had also been exacerbated by the ongoing internal party struggle to downgrade "intellectuals" and elevate "workers." This erupted in 1964 with the appearance of an undercover pamphlet denouncing party First Secretary Wladislaw Gomulka for leading the country on "the road of bourgeois development." The anonymous author was Kazimierz Mijal, a former Central Committee member, who called for vigorous action to strengthen the worker-peasant authority in the party, and urged the elimination of Jews, intellectuals, and former right wing Socialists who, he implied, had helped the bourgeois grow strong.

The widely circulated pamphlet reflected the ideology of the so-called "Natolin Group," (named for a Warsaw suburb), a small clandestine party faction created more than a decade ago. One of this militant pro-Stalinist group's major themes was that "intellectuals" and "Jews" were responsible for the regime's errors and failures.

The so-called "partisan" or nationalistic faction contains mostly younger men who hope to replace older party officials. They demanded that choice jobs be filled by persons "with Polish names," an obvious slur against the few remaining Jewish officials. They continued to press for harsher measures against "restless intellectuals," blaming them for Poland's economic difficulties. This campaign produced increased anti-Jewish sentiment in some party circles, and official harassment of writers and journalists.

With the years the "hard-line elements" have been gaining strength. Seen in terms of its once-liberal promise, the Gomulka regime has failed to deliver and has unleashed, as the Times of London wrote on March 12, "...emotions older and deeper than anti-Semitism... There is the demand for greater freedom, for a share in the process of government and decision-making, and for the administration of justice free from political interference." And this, of course, is what the student riots have been all about.

But this, also, is what the hard-line elements in the party and the government are determined to prevent. They have turned on Jews, quietly over the past few years and now most openly, as symbols of the intellectuals' demands for liberalism, hoping to besmirch this demand by an appeal to traditional Polish anti-Semitic sentiments and by charging Jews with having outside loyalties.

IMPACT ON THE JEWISH COMMUNITY

After centuries as a large and creative entity, numbering nearly 3,500,000 by World War II, the Polish Jewish community now contains about 20-25,000 persons out of a total population of 33,000,000. Although emigration was permitted after the war, many remained because they had friends or a personal stake in Poland or because they wanted to keep a trace of Jewish life and history alive in their ancestral homeland. Communal life is dominated by the Communist-endorsed Cultural and Social Union of Polish Jews which has several youth and adult affiliates, including the student-oriented Babel Club.

This club was singled out by the newspaper 'Kurier Polski' for primary responsibility in the recent riots and has its heaviest concentration among the Jewish students at Warsaw University. The Polish-language supplement to the Yiddish newspaper 'Folks Shtimme, Nasz Glos,' was published primarily for the Club. In the past, members have been accused of "nihilism" and of being flippant towards authority as well as Jewish life. The latter criticism, of course, came from Union leaders.

The name of the group was taken from the Tower of Babel, as a means of idealizing confusion and chaos. This same sense of satire and cynicism has been carried through in other activities, including satirical skits at dances.

Many of the founders of the Babel Club were members of the Crooked Circle, a group organized after the 1956 "thaw" which contained Jewish and non-Jewish members. After it became a center of non-conformity, the Circle was suppressed.

The Union fosters Yiddish culture and the study of Jewish history, a state-subsidized Ester Kaminska Theatre which recently received a new home in Warsaw, and a network of Yiddish schools.

The Jewish community supports a varied publication program, especially the Yiddish language Folks Shtimme, and Nasz Glos. These journals publish local and world Jewish news, but usually avoid subjects such as protests about Soviet Jews, or political developments in Israel. For years, Jewish education has encountered serious difficulties, because of a growing lack of interest among Jewish youth.

Another community problem is the steady decline in religious life, which has become increasingly serious since World War II. Although the Union of Jewish Religious Congregations has 20 affiliated congregations, it is unable to attract candidates for the rabbinate or other religious leadership. There are only a few religious schools for the young, and in many cases classes are small. Until this year, most Jews were firmly integrated into the economy, especially in the theatre, journalism, the universities, the professions, and the retail trades. Jewish influence in Polish political life was confined to a few individuals, most of whom had no ties to communal life.

In recent months, however, it was reported that hundreds of senior officials, scholars and others have been dismissed, because they are Jews. Only the most outstanding cases have received international attention. Thus, for example, Leon Kasman, a member of the Central Committee of the United Workers Party was removed last December from his post as editor in chief of the party paper, 'Trybuna Ludu.' Kasman was known as "one of the greatest figures of Polish Communism." Ousted, too, were old-time Communists like Victor Borowski, associate editor of the paper, and Leopold Unger, one of the principal editors of the other leading Warsaw journal, 'Zycie Warszawy.' There is no little irony and much personal tragedy, including some cases of suicide, in this casting of Communist veterans, very few of whom had ever identified themselves with any aspect of Jewish life. A few found themselves unable to swallow the party line as regards the June war, in the Middle East.

Dismissals, or the shifting of Jews from important to minor posts, preceded last June, though it increased afterwards. Such moves particularly were noted in the Polish foreign office and in trade missions, one apparent object being to remove any Jew from a post that would take him outside Poland. Furthermore, attemps were made to pin acts of fraud or financial irregularity on those who had served in trade missions. Similarly, the quiet elimination of Jews from the army, as well as officers married to Jews, went on steadily over the years. This reached a climax last August when, in a wholesale purge, a number of generals and ranking officers were either dismissed or resigned because they refused to communicate anti-Israel propaganda to the forces under their command.

The government also banned outside aid to the Jewish community, and closed the Joint Distribution Committee and ORT offices. The very composition of the Polish Jewish remnant today provides the best indication of why such help was sorely needed. Less than 8% of the Jewish population of Poland are in the 25-39 years-of-age span, the prime working and reproductive period. The 15-24 population group, represents about one-third of the total. In the five years from 1962-67, Polish Jewish demographers reported, the percentage over 60 doubled; the number of those in their 50s rose one and a half times; and the number of children under 14 dropped by two-thirds. In the city of Cracow, for example, the 1,400 Jewish inhabitants included more than 1,000 over 50 years, with only three younger than 10. Polish Jewry is old and rapidly-aging. Some aid is permitted to trickle in from friends and relatives outside the country, on an individual basis, hardly a substitute for the kind of welfare assistance needed.

The livlihood of the common Jewish worker has also been threatened. A major source of employment has been a group of cooperatives

Continued on page 22

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wish all their relatives
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The Management and Staff

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"IF WE SELL IT . . . YOU CAN DEPEND ON IT"

POLISH TRAGEDY

Continued from page 21

established with Joint Distribution Committee help. Although taken over by the Polish government, they still employ a sizeable proportion of Jews. A number of workers apparently lost their jobs because they expressed joy at Israel's victory. When, moreover, the Jewish communal body in Poland was slow to condemn Israel, the authorities threatened to shut down the cooperatives employing Jews in Lower Silesia, where the bulk of the Jewish population in Poland now lives. This hangs as a threat over the working population, especially since a fair number of the Jews who work in these cooperatives are invalids who would have a difficult time in finding other work.

Since July, emigration of Jews from Poland clearly has become more difficult. While this continues in token numbers, just about enough so that one cannot say that movement has ceased, it is known a few thousand would like to go. The rate of departure to Israel, about 30 per month, is lower than that of previous years. The rate of permitted emigration to the West, about 200 per year, for the last half of 1967 was about half the normal. Only one Jew is known to have come in January, and none in February of this year. One consideraction, of course, has been the fact that the Polish government raised passport fees from a few hundred zloty to 5,000 zloty. It has also insisted that families who leave use two or more passports. This is a substantial sum in terms of Polish income. Government blockage rather than expense, however, seems to be the prime factor.

SUMMARY

Seen in the light of developments over the last few years, the more recent and dramatic anti-Jewish manifestations merely bring into sharper focus anti-Semitic attitudes whose effects are now being felt by all Polish Jews, including many whose communal ties had been non-existent.

On June 14, 1967, in the wake of the Six Day War in the Middle East, communist party chief Wladyslaw Gomulka, taking his lead from an anti-Jewish propaganda offensive launched in the U.S.S.R., defied intellectuals with reprisals if they showed any signs of support for Israel. This marked a pronounced reversal of previously liberal, pro-Jewish policies.

There is evidence that Gomulka's own attitude was fundamentally anti-Zionist, rather than anti-Semitic. While anxious to adhere to the Moscow line on Israel, he also wanted to prevent this from finding any anti-Semitic outlets. It was even reported that some of his supporters contacted Roman Catholic circles, last July, to help combat anti-Semitic propaganda.

Whatever the original intentions, Gomulka's speech apparently encouraged the party's hard-line anti-Semitic faction, led by Interior Minister Mieczyslaw Moczar, to execute policies for which it had prepared long before the Six-Day War. Their continuing struggle to dominate the party and the government has been aided by a deterioration social, economic and political situation, especially widespread disappointment at the failure to fulfill promises granted after the October, 1965 uprisings. This has been aggravated by increasing unemployment for, with an annual population increase of about 500,000, Poland has been unable to organize its economy so as to provide work for new workers.

As of this date, the anti-Semitic campaign continues without any significant sign of receding. In mid-March, Loga-Sowinski, the president of the Trade Union Council and a member of the party's politburo, insisted that all Jews who are not "fully assimilated" in Poland should "leave Poland for Israel" and that "international Zionism" had long been an enemy to "people's Poland and to Socialism."

It was reported, on March 18, that Roman Zambrowski had been removed as vice chairman of the state's Control Commission, reflecting the continuing purge of Jews. The son of a rabbi, who spent the war in the Soviet Union, Zambrowski served on the party's politburo from 1948 to 1963, when he was removed. Ironically, Zambrowski has been labelsd an instigator of the current unrest when, in truth, he has had strong ideological differences with "reformist" elements.

Another major target has emerged in the person of Adam Schaff, a philosophy professor at the University of Warsaw. In the past, Schaff has quarreled with Zambrowski on ideological grounds, and is probably the only one among the leading Jewish personalities who could be considered an intellectual instigator of liberal tendencies. He has also railed against Polish anti-Semitism.

The general purges, which were accelerated in March, have affected primarily those Jews who had positions in the mass media. This may be due to their reluctance to adhere to the strict party thesis on Israel. Nor do most observers believe that the emphasis on Jews, or "Zionism" as it is called, is accidental. Every public demonstration aimed at halting student riots called for the punishment of Zionists; banners seemed to have been prepared even before student meetings took place.

Many believe that students were encouraged to demand changes as a result of recent events in Czechoslovakia, as well as the greater independence from Moscow shown by Yugoslavia and Roumania. Reports of intellectuals and writers to take a bolder stand against a stagnating cultural life. It was, in fact, the closing of a classical 19th century play, heralded as anti-Czarist and therefore anti-Russian, as well as the arrests of some writers, which drove students into university courtyards and the streets.

Finally, the events of June 1967 played some part. In Poland, perhaps more than in other East European countries, a great deal of pro-Israel sympathy was generated, reflecting satisfaction with the apparent failure of Soviet interventionism and international relations. Poland's fear of Germany, according to some observers, has encouraged the regime to rigidly follow Moscow's foreign policy, a practice considered unpopular in many sectors of Polish society. The more articulate members undoubtedly chose the Six-Day War to resist, a move which might have been the pretext for utilizing student unrest to eliminate Jews, or pro-Israel intellectuals, from any positions of influence.

For the moment, there is little to indicate that the turmoil in Poland has ceased, or that the internal struggles are over, or that Jews will no longer be purged. Students and intellectuals have thus far not managed to rally popular support, while hard-line elements are busy rallying workers and the entire government apparatus in support of their position, using Jews as scapegoats.

The mounting internal pressures could force Gomulka to accede to reformist demands, lest he share the fate of Czechoslovakia's Antonin Novotny. However, if the hard-liners have truly come into dominance, Gomulka might feel compelled to lean completely on Moscow to maintain power, as is the case in East Germany.

It is therefore difficult to assess the impact of Gomulka's speech to Warsaw party workers on March 19. It has been conceded by many observers that his remarks repudiated much of the hard-line propaganda proclaiming, as it did, that "It would be a misunderstanding if we saw in Zionism a danger for socialism in Poland, for its social-political system." Perhaps, Gomulka felt that the anti-Jewish campaign had gotten out of hand and wanted to assuage the mounting fears of Poland's Jews, and quiet the purges.

It is quite possible that these issues will be considered at the next congress of the communist party, in the fall. In any event, the fate of Poland's Jews will remain linked to the resolution of the clashes within the communist party and the government, as well as to the placating of general student unrest. Until this occurs the future of the Jewish community will be uncertain, and the day-to-day economic and social existence of individual Jews will remain threatened.

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Folks Farein – Hachnosas Orchim, Toronto
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JEWISH PEDDLERS

Continued from page 10

In the six years that followed, all other licenses that were issued went to Irish or Scotch-Irish peddlers.

Of the eighteen licenses granted in 1771, only one was applied for by a Jew. But in the peak year of 1772, when 49 licenses were recorded, 5 Jews were recipients. In 1773, 27 licenses were issued, but only 4 of these to Jews; renewals to Joseph Solomon Cohen and Abraham Levy, and licenses to 2 newcomers. The following year 18 licenses were issued of which 4 went to Jews, three being renewals of the previous year. In 1775, the last year for which there is a record, only one Jewish peddler appears among the 8 licenses, Lyon Nathan.

Nathan, a former resident of Reading, Pennsylvania, moved to Philadelphia in 1770. He was one of a small group of Jews who had emigrated from Germany after 1750 and settled in eastern Pennsylvania. Unlike his fellow immigrants whose business careers show the evolution from peddling to shopkeeping, the sequence of Nathan's career was the opposite. He began as a shopkeeper, then became a peddler and an Indian trader.

The contribution (of the six Jewish registered Indian traders) to the development of the western trade was minor alongside the vast enterprises of David Franks, the Gratz brothers, or Joseph Simon. It was from the Lancaster oldtimer Joseph Simon, or from Moses Heyman who operated country stores in New Hanover and Reading, that the peddlers, shopkeepers or Indian traders obtained or sold their goods. A chain of country shops were conducted in Goshenhoppen, New Goshenhoppen, Tulpehocken, Womelsdorf, Hanover, New Hanover, Reading, York and Lancaster. Their business was not always done for hard cash or paper money.

About this time the Jewish merchants of Philadelphia were stunned by news that Jacob Isaacs and Emanuel Lyons had become involved in an incident similar to that which confronted the New Yorkers in 1760. Unable to adjust themselves to the ways of colonial society, these two peddlers who had already proved themselves unsuccessful at a number of other occupations, absconded with a wagon load of goods in 1772. Isaacs, who had come from Ireland, and Lyons, a bearded, German-speaking Hebrew teacher, were last seen driving their loaded cart in the direction of Lancaster.

The absence of the Jewish peddler in New England was due chiefly to his being viewed as an undesirable stranger. In the South, with the exception of Georgia and South Carolina, Jews were made unwelcome by religious tests or by the restriction of their economic opportunities. In addition, the geography of the South, with its swamps and plantations and its small, sparsely populated towns separated by great distances, was not encouraging to a peddler seeking fresh communities in which to vend his goods. Perhaps for these reasons the literature of southern Jewish history is remarkably silent on the subject of Jewish peddlers.

If the British Committee of Council for Plantation Affairs had acted on the petition of the chiefs of the Sephardi community of London, the "floating mass" of Jews "consisting of hucksters, hawkers, journeymen and others, either verging on pauperism or steeped hopelessly in the abyss" would have been the first body of Jewish settlers in South Carolina. The plan to transport London's underprivileged Jews to South Carolina was thwarted by inaction, and only because of this did the colony escape receiving a community of Jewish peddlers. Instead, the first Jewish settlers who came to Charleston, while not affluent, did not depend on peddling as a means of earning a livelihood. Still, the venturesome nature of colonial Jews makes it impossible to believe that an occasional peddling foray was not made. It is likely for example, that the Pennsylvania peddler and Indian trader, Jacob I. Cohen, who joined Captain Lushington's militia company, peddled his way to Charleston in time to join the American army.

As the American War of Independence became a certainty, the Jewish peddler is found again in his role of sutler. Among the new sutlers was Haym Salomon. In the late Spring of 1776 Leonard Gansevoort informed General Philip J. Schuyler that Salomon was a man whose loyalty to the American cause was irreproachable, and he could be depended upon as one fit to sutle to the soldiers at Lake George. When Salomon returned to New York City he was imprisoned by the occupying British for his sympathies with the colonies. Released in order to serve the Hessians as a commissary, Salomon worked in the guise of an American agent and, when discovered, was forced to flee for his life. It is likely that he crossed paths with another sutler, Alexander Zunz, the Hessian Jew who followed the army of General William Howe. Zunz stayed in Philadelphia during the British occupation of the city and later moved with the British to New York. Other Hessian sutlers operated in the South, and after the war Samuel Levy and Levy Solomons, who had come in with the British, settled permanently in Charleston, South Carolina.

The American revolution brought to a close the minor role of the Jewish peddler just as it rescinded the legislation that limited his activity. Fifty years were to pass before the Jewish peddler seized the reins from the Yankee and began to penetrate into every nook and cranny of American territory with his packs, bags, trunks and bulging wagons of goods. Meanwhile, the old legislation was replaced by new laws, in a sense no less restrictive, but based on the economic needs and changes of a vastly expanding nation. The Jewish peddler entered into the literature of America, the travel books of the Germans, and the frequently contemptuous observations of the British. He became the direct retailer to the nation and at one time constituted one third of the peddlers in the United States. Lauded as a forerunner of the department store he was actually the precursor of the five-and ten-cent store. The doors of the southern and of New England farmhouses were opened to him; he became a common sight in the Ohio Valley, and no stranger on a Mississippi River boat; he crossed the Plains, penetrated the passes of the Rockies, fought with the Indians, and buckled sacks of gold-dust to his belt. He was an integral part of American life.

Morris Hauer, President

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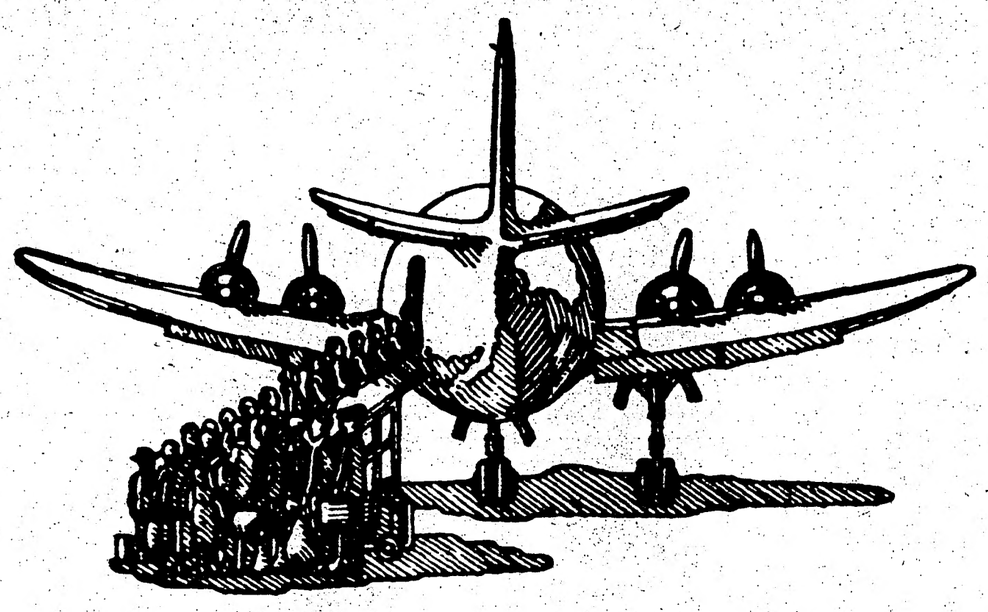


And we began by flying immigrants to Israel.

2 And our airplanes weren't fancy. We flew army surplus equipment.

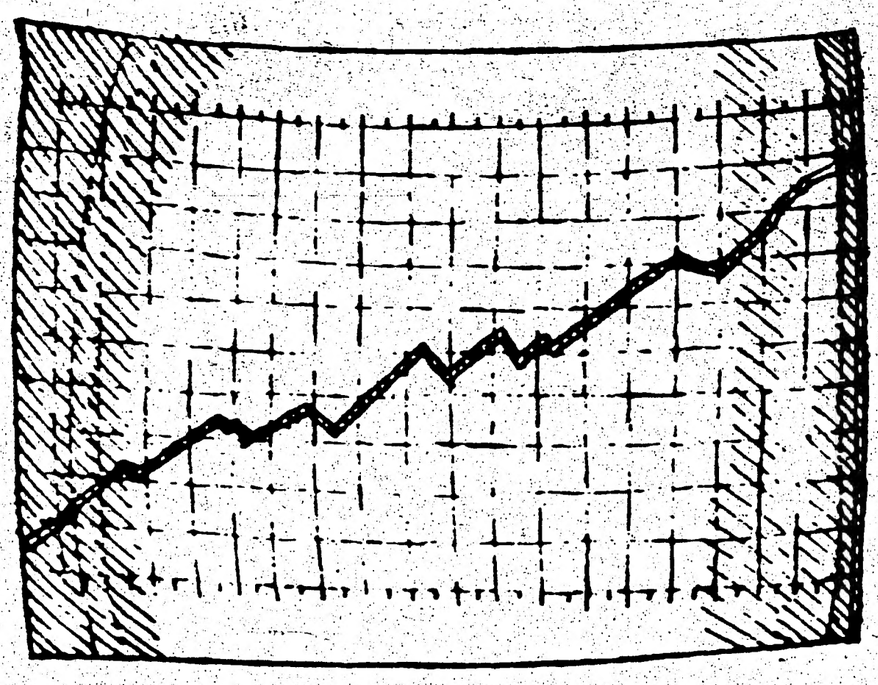
3 And we grew. By 1949, El Al was flying scheduled routes between Israel, Rome, and Paris.

4 And the following year we obtained Constellations.

5 And within two years, our routes expanded to Athens, Vienna, Zurich, London, Nairobi, Johannesburg and New York.

6 And Istanbul, Brussels, Amsterdam, Teheran, Frankfurt, Munich and Copenhagen followed.

7 And we set records. On December 22, 1957, the first of El Al's new fleet of Brittanias flew across the Atlantic. It established a new speed record for the shortest time logged by a commercial aircraft (until then) between London and New York.



And we even look good on paper.

8 And we were steadfast. During the Sinai Campaign, all other airlines suspended services to Israel. Yet our aircraft maintained communication with the outside world.

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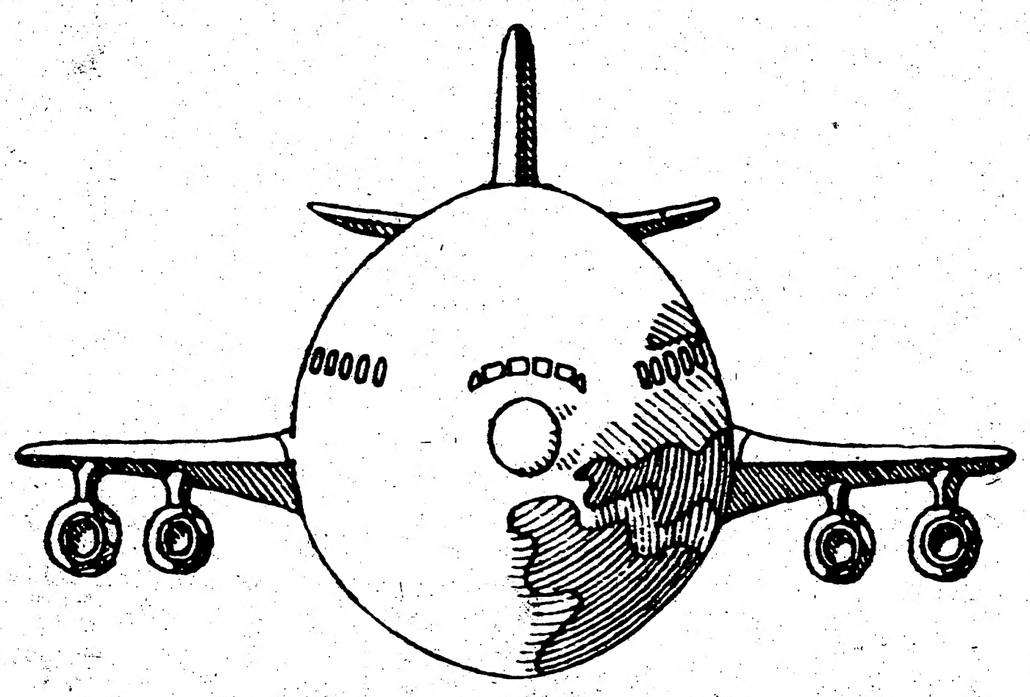

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